Twenty • Seventh • Year • of • Publication

Church Management

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Meyers Studio Photo, Hartford, Connecticut

LET THERE BE LIGHT
Congregational Church, Avon, Connecticut, With Its Night Illumination

January, 1951 • Volume XXVII • Number Four

BRAND NEW

A CHILD CAN OPERATE IT

WITH NEW LIGHT MULTIPLIER OPTICAL SYSTEM

Viewlex PROJECTORS Guaranteed for a Lifetime

PROFESSIONAL LUXTAR 5", 7", 9" and 11" PROJECTION SYSTEMS

Viewlex

COMBINATION SLIDE, SINGLE and DOUBLE FRAME STRIP FILM PROJECTOR

It's so easy to use, too! Designed for extreme simplicity of operation combined with maximum efficiency. Finger tip tilt control, instantaneous framing and clear, needle-sharp focusing all combine to make Viewlex top choice for slide or filmstrip projection before sizeable audiences. The quiet and powerful, motor-fan model gives utmost protection and safeguards the life of valuable films and slides.

Amazingly Low Priced!

Viewlex INC. • 35-01 QUEENS BOULEVARD • LONG ISLAND CITY 1, N. Y.

Selected Short Sermons
by Earl Riney

New Year

Looking ahead is the best safeguard against falling behind.

* * *

The greatest curse is to be satisfied with low ideals.

* * *

May we remember during the coming year that the will of God is the moral safety zone.

* * *

The man without an aim never makes a hit.

* * *

What we shall be tomorrow largely depends on what we are today.

* * *

If you would do something great during the New Year you must be something.

* * *

Courage recognizes obstacles; fear never recognizes opportunities.

* * *

Nothing can bring you a happy New Year but the triumph of moral and spiritual principles.

* * *

It is just as important to dedicate our wills to God as to ordain our ministers or dedicate our churches.

* * *

A Happy New Year! The unhappy person is abnormal. If anyone insists on discovering something to be unhappy about, there is no preventing it.

* * *

A fine thing to remember during the coming New Year is, "A good time is a pleasure which has no aftermath of regret."

* * *

A happy New Year depends upon a man's insight, on his capacity to find in any situation elements that make life worth while.

* * *

Christianity is a commitment to the highest ideals that we know, and a search for strength to be true to them.

* * *

Working toward a worthy future goal sets your life on a higher level. To live for the accomplishment of some noble purpose, alone is life; all else is mere existence.

* * *

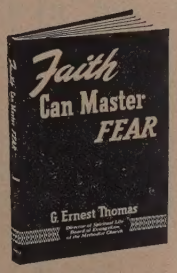
Many of life's failures may be accounted for by the fact that men were afraid to step into a position that would tax all their powers.

* * *

Hope in the New Testament is a strong, robust, confident figure, confronting the world with a light of joy in his face and a look of confidence in his eyes.

two timely books for this troubled world

FAITH CAN MASTER FEAR



by G. ERNEST THOMAS

In these times of stress, people are beset with overwhelming fears—fears of the future, death, failure, sickness, insecurity and many others. We often ask, "Where can I find peace of mind?—Where can I find peace of soul?" Here are the Christian answers—direct from the Word of God. Entire chapters are devoted to probing these fears. As friend and counselor to thousands, Dr. Thomas gives of his rich and varied experience and shows how the future can be faced with faith and courage. Taking the Christian point of view, he draws from the knowledge of human nature modern psychology has revealed, and describes the faith that can drive out doubts and fears. For those who seek a peaceful haven for mind and soul—this is the book! **$2.00**

PRAYER

THE MIGHTIEST FORCE IN THE WORLD

by FRANK C. LAUBACH

Dedicated to the spiritual over the material. A source of never ending comfort to those looking for a ray of hope in the dark days ahead. This stirring book offers a solution to the terrifying dilemma of the present day in a powerful plea for a universal return to daily prayer. Men and women all over the world are groping for an answer to their problems—in this book the author shows how prayer will be their ally in times of despair, their strength in times of weakness, and their comfort in times of sorrow.

The Evangelical Christian said, "Must take its place with the greatest works on prayer that have appeared in this generation." **$1.25**

AT ALL BOOKSTORES

FLEMING H. REVELL COMPANY NEW YORK 10,

TABLE OF CONTENTS

JANUARY, 1951

Page

Church Administration

The Seven Scourges of the Rural Church—Philip Jerome Cleveland..... 10
S. R. O. on Sunday Nights—James Edward Doty..... 13
Protestant Democracy at Work—William M. Hunter..... 15
Internal Control of Church Money—Leopold Roeder..... 22
Church Pageant Highlights Mortgage Burning—George E. Bergman..... 57
Effective Dusting for Church Health—Adolf Heindenschickle..... 58

Church Building

Trinity Evangelical Church, Gowanda, New York..... 15
Furnishings for the "Fainting" Room—Gilbert H. Fuller..... 32

The Minister

Ministerial Oddities—Thomas H. Warner..... 6
Hospital Calling—Dennis W. Foreman..... 42
Church Rules on Christian Marriage..... 68
Wesley's Record Falls..... 72

The Minister's Wife

The Pastor's Wife—Joyce Engel..... 30
So You Are Going to Be a Chairman—Margaret McCord Lee..... 30
Washing Dishes in the Parsonage..... 59

Homiletic Material

Selected Short Sermons—Earl Riney..... 3
Christ of the Shell-Shot Hills (Verse)—Philip Jerome Cleveland..... 9
Sermons From Hymn Studies—Philip Furst..... 24
Productive Pastures—Hobart D. McKeehan..... 26
Poetic Windows 28
Selected Prose 28
What to Do With Your Burdens—Clarence E. Macartney..... 34
Little Mr. Can-I-Have—S. Rees-Tyrer..... 36
Biographical Sermon for January—Thomas H. Warner..... 45
The Sermon and How It Grew—Frederic Groetsema..... 49

Biographical

George Bernard Shaw—Albert D. Belden..... 18
The Face on the Five Dollar Note—Felix Scrivener..... 20
Religious Remarkables—Scheel 38

The Changing World

Church Management Cited..... 11
Religion in the British Isles—Albert D. Belden..... 46
Medical Applications of Atomic Energy—Charles L. Dunham..... 53
Baptist Board Ordered to Hold Union Election..... 70
News of the Religious World.....14, 41, 56, 70, 72

Books

The Making of Books—William R. Barbour..... 60
Bookish Brevities 30
Reviews of Current Books.....60, 61, 62, 63, 64, 65, 66, 67

Editorials

Where Are the Big Churches?—Reflections on the Organization of the National Council of Churches—Just a Matter of Degree?.....7, 8, 9

EDITORIAL ADVISORY BOARD

William H. Leach, *Church Management*

Harold F. Carr, Minister, Lakewood Methodist Church, Lakewood, Ohio

Harold Cooke Phillips, Minister, First Baptist Church of Greater Cleveland

Beverley Dandridge Tucker, Bishop of Ohio (Protestant Episcopal)

Robert B. Whyte, Minister, Old Stone Church, Cleveland, Ohio

THE EDITOR'S DRAWER

Athletes Available for Luncheon Speakers

My last trip out of town was to attend the meeting of the board of directors of the Christian Athletes' Foundation at Tullahoma, Tennessee. This is a foundation to encourage young Christian athletes, to provide a home for indigent boys, to break down the idea that there is something fundamentally wrong in physical sports, etc.

There are some men active in the organization who would be fine speakers for your men's club or other social affairs. They move around the country a great deal and are available especially if you happen to be located near one of the cities with big league baseball.

Included would be Billy Southworth, manager of the Boston Braves; Jimmy Brown, coach of the Braves; Lou Brissie, stellar pitcher of the Philadelphia Athletics; Lauren Broadus, captain of the University of Florida "Gaitors"; Kirbe Higbe, of the Pacific Coast League.

If you are interested in dating any of these men write me and we will try to arrange a date convenient to one of them. Any honorarium paid them will go to the Christian Athletes' Foundation.

William H. Leach

TERMS OF SUBSCRIPTION—Price per copy, 30 cents, except the July issue which is 60 cents. Subscription One Year $3.00 where United States domestic rate applies. Two Years, $5.00. Foreign countries, 50 cents per year additional. Canada, 25 cents additional. University Microfilms, Ann Arbor, Michigan, is the licensed distributor of microfilmed copies of annual volumes.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT is published monthly except August by Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. President, William H. Leach; vice president, John K. Leach; secretary, Paul R. Roehm; treasurer, Mrs. Lucille B. Tweedle. Publisher, William H. Leach.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the act of March 3, 1879. Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

ADVERTISING OFFICES

Los Angeles 14
Duane Wanamaker
610 South Broadway
VA 9363

Chicago 1
Macintyre, Simpson & Woods
75 East Wacker Drive
Tel. CE 6-1715

New York 17
H. Thayer Heaton
415 Lexington Avenue
Tel. MU 2-1647

Philadelphia 2
H. K. Strauser Advertising Service
1505 Race Street
Tel. RI 6-8056

Most of the churches which raised their building funds during the high-wage, high-tax period of the last war have built and paid for their new church buildings.

Some of the churches that waited are still waiting . . .

RECORD ACHIEVEMENT IN CHURCH FUND-RAISING

Fifteen Church Building Fund Campaigns Have Been Successfully Completed
During the Past Two Months
by Wells Organizations

Raised	*Church*	*City and State*
$656,010	First Baptist Church	Midland, Texas
284,480	Decatur Presbyterian Church	Atlanta, Georgia
278,053	First Methodist Church	Blytheville, Arkansas
250,000	First Methodist Church	Lake Charles, Louisiana
225,000	Methodist Temple	Port Arthur, Texas
201,995	First Methodist Church	Shreveport, Louisiana
158,826	Capitol Hill Methodist Church	Oklahoma City, Oklahoma
151,375	St. John's Methodist Church	Santa Fe, New Mexico
150,000	St. James Episcopal Church*	Alexandria, Louisiana
146,500	Lakewood Christian Church	Cleveland, Ohio
118,061	The Presbyterian Church	Daytona Beach, Florida
114,222	University Methodist Church	Lake Charles, Louisiana
100,246	Mangum Memorial Methodist Church	Shreveport, Louisiana
100,000	First Methodist Church	Weslaco, Texas
80,000	First Presbyterian Church	Brunswick, Georgia

*Plus $23,659 for Annual Budget.

The Above Record Is Proof
That Now Is the Time
To Plan Your Church Building Fund Campaign

Upon request, Wells Organizations will be glad to advise you without cost or obligation to your Church

FOR FURTHER INFORMATION WRITE OR PHONE

W/O *Wells Organizations*

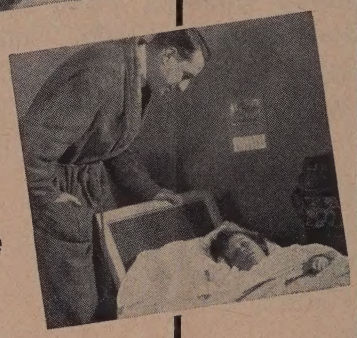
FUND-RAISING ENGINEERS
Washington Building, Washington, D. C., STerling 7333

WELLS ORGANIZATIONS OF TEXAS, Inc.
Electric Building
Ft. Worth, Texas Telephone 2-9374

WELLS ORGANIZATIONS OF OHIO
Williamson Building
Cleveland, Ohio MAin 1-0490

WELLS ORGANIZATIONS OF GEORGIA
Mortgage Guarantee Building
Atlanta, Georgia ALpine 2728

WELLS ORGANIZATIONS OF CANADA
330 Bay Street
Toronto, Ontario PLaza 5878



IT COSTS YOU NOTHING TO FIND OUT ABOUT...

LOW COST Health and Accident Insurance

Especially for Ministers

Accidents and sickness can and do happen to all of us. But . . . for the minister, the financial burden of paying hospital and doctor bills and the mental worry that goes with it seem a little harder to take.

Ministers Life & Casualty Union has been issuing low-cost health and accident policies to ministers and religious workers for years. Covering all accidents and any totally disabling illness.

No doubt you have been thinking about a health policy for a long time. Why not write now for information about our ADVANCE POLICY!

GET THE ADVANCE POLICY!

IT COVERS	OPTIONAL RIDERS PROVIDE
Accidental disability	Hospital and nurse expenses
Accidental death	Surgical benefits
Loss of hands, feet, eyes	Drugs, dressings, therapy
Fractures and amputations	Operating room
Sickness disability	Anesthesia, etc.

FOR YOUR WHOLE FAMILY, TOO!

We cannot hope—here in this small space—to tell you in detail about all the advantages of THE ADVANCE POLICY. But give us an opportunity to show you—simply fill out the coupon at the bottom and mail it today. Time is of the essence. Act Now!

FILL IN THIS COUPON AND MAIL IT NOW!

THE MINISTERS LIFE & CASUALTY UNION
(Legal Reserve Life Insurance)
100B West Franklin Avenue, Minneapolis 4, Minn.

Gentlemen: Without obligation on my part, please send me your latest information describing the NEW CUSTOM-BUILT ADVANCE POLICY.

Name .....

Address .....

City..... *Zone*..... *State*.....

Date of birth..... *Denomination*.....

Ministerial Oddities

Collected by Thomas H. Warner

A London minister told this story: "I had child here to repeat some verses of the Bible which she had learned in order to win a 'Lord Wharton Bible.' She came this morning, and one of the passages she repeated was Romans 8:35-39. Verse 38 was rather drastically revised thus: 'I am persuaded that neither death, nor life, nor angels, nor *Presbyterians,* nor powers. . . .' At least this small Congregationalist placed the Presbyterians discreetly—between angels and powers."

* * *

On the twenty-fifth anniversary of the opening of the Metropolitan Tabernacle, Spurgeon said that if anyone had been standing in that place, and preaching on politics or temperance for twenty-five years, he wondered whether he would have kept a congregation for a quarter of a century. All other subjects became exhausted, but give him the Bible and the Holy Ghost and he could keep on preaching forever. He would say to young men: "Don't be afraid to stick to your texts," for that was the best way to get variety, and they should stick to the Bible if they wished to ever have something new to tell.

* * *

A former President was criticized in the religious press for referring in his Thanksgiving Proclamation to the ten talents that have been entrusted to us, when the parable speaks only of five. He also erred in speaking of these talents as if they might be hidden in a napkin. In the parable of the talents the word napkin is not used.

A commentator said: "But the President in speaking of the napkin erred in very excellent company. The same mistake was made by Bushnell, Brooks, Meyer and Moody. Dr. Bushnell says of the religious talents: 'According to the parable they are wrapped up in a napkin and hid,' Phillips Brooks, in his sermon on the Man With One Talent, says: 'He brings his napkin, a poor show of carefulness . . . and holds it out with his talent in it.' F. B. Meyer says of certain 'precious and inestimable gifts,' 'We have no right to bury any one of them in the napkin of neglect.' Moody says: 'A man who sticks his talent under a napkin . . . is on the wrong track.'"

* * *

Funerals

To bring them into line with the

(Turn to page 23)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVII
NUMBER 4
JANUARY, 1951

Where Are the Big Churches?

QUITE apart from editorial purposes we have been compiling, in the offices of *Church Management*, a list of the Protestant churches in this country with annual budgets of more than $50,000. Right now it will be impossible to give the total of these but the list, which is nearing completion, has passed the 1400 mark. Protestant churches are certainly prosperous. Some of us can remember when a fifty-thousand-dollar budget was worth talking about. Some of the churches studied have budgets close to the half-million mark.

Listed by denominations the churches of the Southern Baptist Convention shine. They have 528 churches with budgets of more than $50,000. The denomination in second place is the Presbyterian Church in the U. S. A. with 192; the Methodists are third with 153. The Protestant Episcopal Church has 112.

Among the Lutheran bodies the Missouri Synod leads with 130; The United Lutherans have 28; the American Lutheran Church 25; the Augustana Synod, 28.

The Congregational-Christian Church has 60; the Disciples of Christ, 53; the Presbyterian Church in the United States, 67; the United Presbyterians, 13; the Evangelical and Reformed, 17.

While the Southern Baptists make such a splendid showing in this classification their Baptist neighbors in the north, The American Baptist Convention show but 80.

The average person would expect to find the big budget churches in the great wealthy cities such as New York, Chicago or Cleveland. But these cities do not show up so well when compared with smaller cities in other parts of the country. One hundred and thirty-six of the large budget Baptist churches are in the state of Texas; Greenville, South Carolina, has six Baptist churches in the list; Atlanta, Georgia, has thirteen.

Just what does this prove? Not for a minute that the greatness of a church is dependent on its budget. Far from that. But it is indicative of a new era in religious life. We shall have to re-orient our minds when discussing the center of national religious life. Our local churches are no longer meeting houses. They have become institutions.

Reflections on the Organization of the National Council of Churches

EVERY reader has had news of the formation of the National Council of Churches of Christ in the United States through the daily press and the denominational papers. We were glad to have the convening convention in Cleveland. This paper presents reflections which may help to remove some clouds and make definite some procedures which, to date, have not been quite clear.

First, the movement is not a merger of denominations as some newspaper and radio reports would indicate. One radio commentator went so far as to insist that it was a merger of the leading denominations to protect themselves against Communism. Far from that.

What it does do is to unite under one head service organizations which have been established in the interdenominational field. It was a continuation of a work started years ago. The eight organizations which initiated the new council were: The Federal Council of the

Churches of Christ in America, Foreign Mission Conference of North America, Home Missions Council of North America, The International Council of Religious Education, Missionary Education Movement of the United States and Canada, National Protestant Council on Higher Education, The United Council of Church Women and the United Stewardship Council of the Church of Christ in the United States and Canada.

Several other agencies which include the Protestant Film Commission, The Protestant Radio Commission and Church World Service, are also being integrated into the new organization.

The National Council, also, will find that its roll of denominations is larger than that of the old Federal Council. The United Lutheran Church which has formerly held a consultative membership now becomes a full member. Two other Lutheran bodies have joined with full membership. They are the Danish Lutheran Church and the Augustana Synod. On the other hand I do not see the United Church of Canada which was formerly a member of the Federal Council in the list of members. The name would indicate that it was not included.

The churches of the Southern Baptist Convention are not included. This is the one large Protestant denomination conspicuous by its absence. Four Orthodox bodies, the Roumanian Orthodox Episcopate of America, the Syrian Antiochan Orthodox Church, the Ukranian Orthodox Church of America and the Russian Orthodox Church of America are included.

The second observation is that the meeting was well staged and publicized. There was clearly the hand of the professional in arrangement of the hall, the organization of the meetings and the radio and newspaper publicity. There were nearly 200 radio and television broadcasts. The Protestant Radio Commission and the committee from our local church federation did a good job. Under the leadership of Donald C. Bolles, publicity director of the Federal Council the press facilities were well organized and papers from all parts of the country were covering the meetings.

Third, local attendance was disappointing. There was a storm, of course. We think, however, that the reason is deeper than this. These interdenominational movements have never found a way of stimulating the imagination of the Mr. and Mrs. Church Member. Dozens of letters and publicity pieces were released to the local churches. But they did not take.

The first loyalty of the average church member is to the local church; next it goes to the denomination; if there is anything left it will appear in the local cooperative efforts; the loyalty to a national interchurch movement follows. Then, and it is a great way off, the non-denominational activities get some attention. That is one reason why people such as publish *Church Management* and other non-denominational journals must have the wisdom of Solomon. Such papers must be sold on their merits. We have no appeal to loyalty; no access to plate collections. The new Council is unquestionably a great advance in Protestantism but it has not caused much of a ripple in the serene sea of local religious activities.

The convention definitely had its high points. Perhaps the most inspiring moment was the ceremony of the flags when the participating denominational representatives marched to the platform and placed the denomination banner with the other to indicate their consecration to the cooperative effort.

A second inspiration came with the installation of the officers. Right Reverend Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, is the president of the new council. The chief executives will be Samuel McCrea Cavert who for years has done such magnificent work as general secretary of the Federal Council and, as an associate, Roy Ross of the International council of Religious Education.

My last observation is that the convention is but a starting place. There is still much to be done. The organization of the various divisions and departments under one head is a tremendous one. I understand that a combined staff of four hundred will be needed. How two executives can keep track of the programs planned by this merger is a puzzling question. The actual functioning of this body will be a test of ecclesiastical democracy.

A general conclusion from the meeting is that the Protestant churches are strong, vigorous and aggressive. There was no signs of apology for the faith in this meeting. There was no fear of the future; no hesitancy in action.

Protestantism in the United States is growing up.

Just a Matter of Degree?

IT seems to us that there is a marked deterioration in the thinking of some of our Christian leaders in regard to war, weapons and the atomic bomb. When the bomb was used on civilian population of two Japanese cities a wave of protest went up from the Christian world. "Never again," we said. And we meant it.

In a press conference which followed Secretary of State Acheson's radio message to the convening convention of the National Council of Churches this moral concept had radically changed. Said Bishop Oxnam: "There is no moral difference between the atomic bomb and the bow and arrow."

Will this stand a careful analysis? Is there no more moral difference between a weapon which at the most can kill but one person for each arrow and one which can level cities and count the dead by the thousands?

Is there no difference between an instrument of death which makes a clean wound and one which not alone kills but maims survivors for their shortened lives?

Is the reasoning as simple as that? We doubt it. The man who is guilty of mass murder has committed a crime far beyond that of the one who aims a pistol at an enemy and leaves one dead on the sidewalk. The law is on this side of the argument and, we think, religion as well.

In the same interview O. Frederick Nolde, in response to a similar question, replied: "Full Christian principles are not applicable unless the two sides agree. When one disagrees to the extent of aggression it must be dealt with."

There are a lot of us who would like to take refuge in a philosophy of this kind. It is not the kind upon which most of us were raised. Our Christianity is hardly contingent upon those about us in home, office or the world. Dishonesty is dishonesty whether I am dealing with a Christian or a pagan; brutality is brutality whether visited upon a friend or an enemy.

The Christian obligation is well stated by Saint Paul when he said: "Avenge not yourselves but rather give place unto wrath; for it is written, Vengeanse is mine, I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil but overcome evil with good."

Christ of the Shell-Shot Hills!

*by Philip Jerome Cleveland**

Christ of the shell-shot hills,
They wounded You;
They gashed again your naked side
And tortured You;
They cast you in a ghastly pile
Of wrath and gore
And on Your tender Face they smeared
The smoke of war.

Christ of the smoke-black hills,
You trusted, too —
Your clean, bright eyes so like the stars
Out of night's blue;
You heard the meadow-lark at eve
Safe in his nest;
You loved the gentle clouds that drift
Down from the west.

Christ of the gun-gashed plain,
You dare to hope
That Love was still supreme where mounds
Of mankind grope
And even when the flame-guns rolled
Across the night
You felt that Truth would soon come back
To fling its light!

Christ of the slaughter-strife,
You bent to bless
All who passed by Your tender arms
With true caress;
But they — they grudged Your healing hand —
Your hand divine
Upon us, so they crushed it near
Our shell-shot line.

Christ of the fire-red dusks,
They got You, too;
They had to tear Your pleading down,
They thought You knew
Too well how grave the wrong they did,
Their fool replies;
How could they bear the scorching flame
Of Your white eyes?

Aye, Son of God, they struck at You
When earth loomed red
And left You in those crater-graves
Piled with the dead;
Because they could not have you see
The horrid loss,
Because they could not bear Your face
Down from the Cross!

*Minister, Church of the Broken Bell, Canterbury, Connecticut. Written after seeing a photograph of a shrine by a desolate wayside in Western Europe.

An Article Which Lays Bare the Roots

The Seven Scourges of the Rural Church

*by Philip Jerome Cleveland**

A rural pastor, a distinguished writer, a careful observer, here tells you what is wrong with the rural church. We commend this article to all who will follow the 1951 Home Missionary emphasis on the town and country church.

I HATE to see deathbed scenes made public. Thousands are. The saddest sight in the world is the spectacle of a dying church, stricken beside the roads, its last agonies exposed, no prayers said for its peace, no hand to administer last rites, no physician to give anesthetic. And remember, that Mother Earth gave birth to twins when she bore the United States; church and state were simultaneous deliveries, in the same cradle.

If our country is threatened with extinction it is from within, not from without. Russia does not menace our religious liberties; Karl Marx imposes no threat. Our own selfishness, indifference has toppled the proud, crucial towers of democracy. No faith, neglect —these are our destroyers.

Recently I lectured to hundreds of G. I. Boys at New England College, Henniker, New Hampshire, and while rambling about wooded, beautiful New Hampshire passed whole communities of abandoned, shut, rotting churches. Kenneth Cooper, Town and Country N. E. specialist, told me New Hampshire was particularly hard hit. This Baptist leader said he could show me an old map of my own state, Connecticut, once alive with rural churches; now, in many sections, void of them. As Congregational pastor in Connecticut for twenty years, I have listened to the grim sound of shutting rural church-doors. A tour of eastern Connecticut is graphically revealing.

Dr. Mark Rich, national Baptist rural leader, said he believed over seventy Baptist churches had become casualties in old rock-ribbed Maine the past few years. Vermont is loaded with careening church timber.

One New England denomination had some 800 churches some twenty-five years ago; today it has less than 400. Massachusetts struggles with perishing Pilgrim shrines throughout the length and breadth of the land.

Mr. Holmes Rolston, Presbyterian editor, Richmond, Virginia, recently wrote me: "I feel that the problem of the rural church which concerns you is a problem of very vital concern to the whole of Protestantism." And from his friend, James W. Carr, secretary of Town and Country Church Department, Atlanta, Georgia, came this report: "Of course we have the acute problem of the decline of the rural church in the South. The Presbyterian Church U. S. covers the sixteen Southern States from Maryland to Mexico and Missouri to Florida. The rural church situation is serious in this area, although perhaps not quite as much as in other areas . . ." This spring this denomination launched an "all-out drive" to re-open no less than 2000 closed buildings.

Dr. H. Paul Douglass, author, assisted by Don F. Pielstock, Ross Sanderson, and Richard Myers made a recent report on "some Protestant churches in rural America" to Town and Country Headquarters, New York. It covered special, vital areas in New York state, New Jersey, Georgia, Iowa, Wisconsin, Utah, Illinois, Missouri. Over forty per cent of these irreplaceable, strategic churches were declining, on the way out. Almost twenty per cent were stationary, static, their life a problem. Six out of every ten meeting houses were dying or menaced by death. This statement took no account of the lapsed churches.

Back in 1934, the Tennessee Educational Commission sensed the awful problem and rural life decline; dearth and this plague of "no-faith" rages throughout the vast, almost horizonless areas of the Dakotas, Wyoming, Kansas. Struggling preachers have circuits that kill, trying to maintain little meeting-houses and Sunday schools.

Back in 1937 the bishops of the Methodist Church declared, from the flying fortress of their "bishop's crusade": "Many communities are discouraged and have lost the passion with which we began. We have too much complacency in the face of great moral and religious destitution. . . . Too few Christians seem alarmed at the inevitable doom that threatens scared institutions and the peril that confronts youth. . . . Something is demanded to arouse us . . . and break up this distressing state of religious stagnation."

National figures have been released by our Congregational-Christian Churches. Since the year 1894 more members have died out of our churches every year than have been joined to them! And while our national church boasts huge membership lists our rural and town churches "wink out" like lost stars. Yes, Connecticut Congregationalism plans an expansive, expensive state building and then cuts down the state aid to our Church of the Broken Bell, here in Canterbury. So the pastor must go into part-time work in order to feed and clothe his family, our full grant denied. Whither, Protestantism?

July, 1948, Prof. Albert T. Rasmussen stood before the Baptist National Planning Conference, Green Lake, Wisconsin, to say grimly:

"There is a high death rate among rural churches. . . . Countless others, which do not die, lapse into insignificance. . . . In thousands of rural communities the only churches the people know are little groups, beset by the psychology of struggle and impotency, failing utterly to capture the imaginations of youth or portray the dynamics of a living faith."

We rush around madly to build seminaries in Japan and chapels in Germany while Rev. Harold J. Ockenga scares my mother, as from his great Park Street pulpit (Boston, Massachusetts) he cries over the radio that thousands and thousands of our uninspired churches rot and die at home. Sunday schools fold up and vanish from strategic home mission areas. What is our money doing—doing no better than federal and U. N. O. funds? Don't we grasp the vital problems? Little church, what now?

While ballyhooing for European relief and Pacific enterprise, we have made America a land of lost horizons. We seek to save religion in the world. Lo, it perishes at our very doors!

Aye, members tumble into our churches, to come for Easter and

*Minister, Westminster Hill Church, Canterbury, Connecticut.

Christmas; we close churches all summer long, while people comb the countryside to find a Protestant door open; the mission sides of pledge-envelopes are ignored and churches perish by the thousands. How long can Protestantism stand such hypocrisy and casualties? We cry "Peace! Peace!" and we stand in imminent precipitation before destruction. We behold brilliant statistics and look beneath, dig beneath to find dead evangelism.

The Sin of Bad Theology

Why, then, have we lost these tall, proud towers of democracy?

First. By a strange European invasion. About the turn of this century not German Nazism, but Germany's scholarship of "no-faith" poured into Protestant seminaries. Thank God the Roman Catholics refused to tolerate this diseased importation of contraband!

Under the impact of these scholars, born out of due time, who thought they wrestled with the angels of revelation and threw them, and mastered Peter, James, John, our seminaries almost became "cemeteries." Cold intellectualism paraded as warm, emotional evangelism. Scepticism promenaded as the great enlightenment.

These seminaries launched campaigns to knock out the faith of the fathers living still from the souls of bright-eyed, wistful young theologues. On Pilgrim soil, the Pilgrim faith was scorned, maligned. We swallowed an earlier German invasion "hook, line and sinker." Strange, untenable ideas rooted in pure, beautiful soil; the theological world became infested; germs—hidden in impressive books—tainted the sincere religious air.

It was years before the churches realized that they had been "sold out" at the very top, that the church's foes were those of its own household.

Students and theologues left their germ-laden seminaries to infest the churches, to "secularize" them, to make them admirable societies, club-houses, dance-halls, pool-rooms, smoking parlors. I have heard these youths say Jesus was only an evolutionary point on the ladder of progress, to be surpassed. What happened? Bible-loving people lifted hands in holy horror and often bolted such germ-laden pulpits, or, taking the very learned preacher seriously, accepted his doctrine and found the church human, no longer divine, and their Bible just one more book littering book-shelves. Why maintain a great, heroic faith when there really isn't any?

Often religious leaders, state directors worked with the seminaries to select novices of "no-faith" and send them to the most prosperous rural, small town churches, while older, more spiritual men had to shift about as best they might. Men who had built the church, out-dated, were shoved off on the periphery; the brilliant young scholars of Doubt were given key-altars, to lock them up forever. And so began the decline and fall of the rural church. Have I not seen it? I could quote many instances. I forbear.

Second. These novices who thought the church a school of the great enlightenment of "no-faith," soon proved themselves fussy, choosey. Scorning saints and martyrs, they soon revealed their own failings. Men of their advanced knowledge must not be expected to take out-of-the-way meeting houses in tiny communities, nothing under $2500 a year. They must have steam-heated garages and house of colonial beauty. Churches were invaded by men of a price and the great, unpurchasable affairs of the kingdom of the heaven began to lose out.

Only faith builds bridges, roads, sanctuaries. These faithless men were crowned kings; the kingdom of God dwindled. The kings passed from one church to another, leaving the churches weaker, by each recurrent ministry. Many good people forsook the shrines of their devout fathers. And many of these preachers, reaching the end of the circuit, and funds dwindling, too, embarked into secular business, colleges, literature, seeking money, fame and glory. They left shrunken, sinking rural churches in their wake!

Denominational Trouble Shooters

Denominational trouble-shooters and efficiency experts finding the churches languishing, proceeded to yoke churches, two, three, four, five. Why impose a limit? To pay any sort of salary individual communities were denied a full-time man and had to rent parsonages. For 20 years I have heard this loud howl about "retrenchment" from

Christian Education Department
African Methodist Episcopal Zion Church, Inc.
Chicago, Illinois
presents this
CITATION FOR DISTINGUISHED SERVICE
to
Church Management
in recognition and appreciation of your courageous and consistent fidelity to the highest traditions of the "Fourth Estate" and your amplification with clarion voice of the murmurs of victims of racial discrimination around the world.
Given under our hand and seal on this the sixth day of August in the year of our Lord nineteen hundred and fifty, and in the one hundred and fifty-fourth year of the AFRICAN METHODIST EPISCOPAL ZION CHURCH.
John W. Martin
Chairman — Vice-Chairman
Secretary
Chairman, Committee on Awards

"CHURCH MANAGEMENT" CITED

The staff of *Church Management* was very much pleased to receive the citation, shown above, from the Christian Education Department of the African Methodist Episcopal Zion Church.

editorial chair and administrative office. Dean F. W. Farrar said: "Retrenchment must never begin at the house of God!"

The yoking of churches is defeatism, a slow process of liquidation. One man cannot effectively do the work of two men—except when a genius is occasionally procured. The pastor lives beside the biggest yoked church; that one grows, the other or others dwindle and enthusiasm dies. "We have no longer a resident pastor," mourn the bereaved people who built parsonages to house preachers, not garage men and sextons.

Any church is a full-time occupation for any pastor! Bishop Phillips Brooks once told a young man who complained of his small parish: "It is as large as you will wish to give account of on the Day of Judgment!"

Third. The radio has worked havoc with the churches. Can little rural men compete with the oratorical elegancies of Detroit, Chicago, Boston, New York? When people are told that religious zeal is useless, one must be afraid of enthusiasm (the word from the Greek *en theas*, meaning *the God within*) and the local church not a vital family of God, watched over by the Great Deacon, the Spirit, people will stay home and worship by radio. Why not? The local church is no longer a divine order. Religion becomes a culture and the country has lost culture. Culture has moved to the city. So why maintain a church? It ceases to become a dynamic life within the community. And country people despise shams.

Fourth. The auto lures parents away from home and church on Sunday. Parents have become adamant to the challenges of religious training for their young. Mrs. Robert O. Branch, Willimantic, Connecticut, recently referred to the fact that her mill-town fathers and mothers were too busy or indolent to drive their little ones to the church school. I was chaplain of the Windham County Jail, Brooklyn, Connecticut, eight years and her mill-town always shipped up the lion's share of bad boys to the jail. "What's wrong with these parents?" she challenges.

I implored a man to send his teenaged girl to our Sabbath school. He was too busy on the farm. The girl must do chores. Later the girl was seized by the police for juvenile delinquency. Rural areas degenerate. Germs of "no-faith" planted long ago by unbelieving preachers, reap grim harvests.

Fifth. Churches of the past 25 years have not required for membership a deep experience of God and affection for the Master. People must have a real knowledge of God in order to sacrifice automobiles, picnics, weekend parties in order to keep churches open (as Catholics do) and teach little children the way of life. The church in small areas cannot get or find decent leadership. We are pamphleteered to death; books mean little. What we need is a consecrated, God-aware membership, men and women who put children and the knowledge of the Eternal first, last and in-between. Nothing less is vital Christianity. But our deacons, trustees, teachers would rather drive a golf-ball across the green, get a sun-tan, go clamming than teach the Beatitudes of the Master and seat a child in the midst. Fried clams taste better than the sincere milk of the Word.

Sixth. We cannot detour social problems. Many churches have deep-bred, white-supremacy complexes. Years ago I preached in New Haven in a church that had a white-complex. Today this church is a modern laundry, for washing clothes; apparently the challenge to cleanse souls perished. Another high-strutting white church in that same city is owned by a lusty Negro congregation.

Many Pilgrim sites resent the influx of foreign immigrants and displaced persons; they treat Europeans as "cattle" when they come to the manger of Christ. I have fought this dread thing in New England for thirty years! A famous New York editor told me, only this year, that his German Lutheran pastor was ditched, because he was too friendly to the displaced persons and felt the new folks as interesting and divine as the old guard.

Kenneth Cooper outlined a New Hampshire community where, twenty years ago, some forty farms maintained a flourishing church. Today one farm is left, operating as a farm. What has happened? City people have purchased the other thirty-nine beautiful farms for summer estates, hunting lodges, fishing excursions. These summer people are only residents five months a year and do not support the church with their presence. Exit the church!

Seventh. Church leaders themselves often seem to wish to "rub out" churches in some areas, feeling there are too many, when, in various cases, there are not. One time I was without a pastorate in rural Connecticut for over four years and learned, later, of other churches, within a radius of one hundred miles, expiring for need of a man. A man wanting a church and churches wanting a man were kept as far apart as the poles, though only a half hour's journey removed. Relations between pastors and churches need a thorough revision.

Years ago I was called to Boston to enroll as pastor without charge. I was engaged in journalism, to live and feed my four children. It was the post-hurricane chaos. I was asked by an official of the Pastoral Board of Supply what I wanted.

"Any old church anywhere where there is a handful of faith-filled, God-loving people," I replied. The official hummed and hawed a few moments and then asked what I would do if such a church could not be found in the country.

"I will find one for myself," I answered.

See What the Lord Will Provide

Which I literally had to do. For I was told to return to Connecticut and see what the good Lord would provide. That was some twelve years ago and I am still waiting for word from that office giving latitude and longitude of such a little, God-fearing church in the great world of God. Suppose Main Street business men operated on such inadequate programs? Where would the nation's business soon find itself?

However, we cannot fully enumerate the reasons for the decline and fall of town and country churches. The real challenge is to get on our hands and knees and then roll up our sleeves and become men and women again and reopen them. As said David Lloyd George: "The finest eloquence is that which gets things done; the worst is that which delays them."

Can thousands of these houses of God, left to us in sacred trust, be reopened? Of course. A church is a public trust. Our fathers built them—not for historic sites. We can hardly keep the clapboards painted! To lose one is a national calamity. It means that another tower of democracy has crashed.

Are we lost, then, and our churches? No.

First, let denominational leaders search their hearts and ask themselves how much they want to re-open these churches. Many poor pastors would give a week's salary to unlock a closed shrine. Would our denominational leaders, our big executives do the same? If so, we could finance thousands of new churches tomorrow.

Then, let our leaders hunt for the truly spiritual family in a church area. Often a denominational house works with a particular family in respect to a church. This special family has been church leaders for a century. But once that family was a consecrated family. The grandchildren, however, have not

(Turn to page 16)

S. R. O. on Sunday Nights

Second Article on Methods of Getting a Filled Church

*by James Edward Doty**

IN the last issue of *Church Management* we listed four ways in which the "new look" for Sunday night services might be adapted in any church: (1) "The Living Scripture," (2) "The Prayer Cross," (3) "The Dramatic Meditation," and (4) "The Worship Tableau."

How can darkened churches on Sunday nights become alive and draw from areas twenty or more miles away? In every church the "It-Can't-Be-Done" member speaks as one having authority and his authority has not been questioned since Sunday evening services were abandoned in the 1930s due to the movies or some other excuse flimsily suggested.

If we want to fill our churches to S.R.O. on Sunday nights, we must dramatically dare by surrounding our planning by enthusiastic persons who are "It-Can-Be-Done" members. The pastor may well be the chairman of the Sunday Night Committee, but he must have persons with vision who are completely unafraid to experiment in many areas of a virile program which will meet the needs of persons in a community. In what additional ways can this Sunday night program become strikingly different and wholly unique from the poor results of the immediate past which brought eighteen faithfuls to church both weekly and weakly?

Publicity That Publicizes

Recently Kagawa completed a tour of speaking engagements in New England. In one town hundreds of seats were empty when he stood up to speak. Why? Because thousands of people who would have traveled fifty miles to hear one of the great Christians of the world did not know about it! It was a graphic example to those of us who believe in publicity that publicizes that the world's best may be at your door, but if you fail to know about it, you fail completely.

What do we mean by publicity that publicizes? When no one who might be interested in your program has failed to hear about it through newspaper, radio, window cards, signs, posters, reminder cards, and finally by word-of-mouth, you have publicity that publicizes!

*Minister, Cromble Street Congregational Church, Salem, Massachusetts.

POST-MORTEM PUBLICITY

A typical follow-up program taken after a Sunday evening program which appeared in Monday's paper. It shows Dr. Edwin Prince Booth pointing out a copy of a paper which describes the death of Lincoln. The author is holding a scrapbook containing historic newspapers. Other members of the committee look on. This type of post-mortem publicity is often neglected by churches.

Newspapers and publicity have been treated at length in a previous article in *Church Management*,† "Dollars and Sense in Church Publicity." Newspapermen are willing to cooperate with the pastors if the clergymen have newsworthy releases better than "The Ladies Aid will meet at the home of Mrs. Effie Vescent tomorrow afternoon at 3 for a 'Silent Auction.'" (Has there ever been a Ladies Aid which could boast of its silence?) Yet that is the acme some pastors conceive of when they think of publicity and newspapers.

Releases should be made at least three times preceding the Sunday evening service in each newspaper which the people will read. On Tuesday a general release disclosing the character of the program with a picture of the principal speaker or another person taking part in the service is essential. Thursday would be followed by a brief summary of the service but would emphasize the biographical data of the speaker or the past successes that have been enjoyed or the musicians part or anything else that could be featured. If a picture is obtainable of someone on the planning committee and you have no other, use it, for an article with a picture is more readily read than one without a picture. Friday is usually the largest paper printed during the week and the editor will be glad to have additional publicity and cuts to use in this edition which is loaded with advertisements and needs space filler. If the article is on hand, undoubtedly he will use it. Newspaper reporters are busy men and time is important. If the pastor types out his releases in the accepted manner, a minimum of rewriting will follow and he can be assured that the article will appear in the way he originally wrote it.

Saturday's paper with a brief announcement of a reminder type plus a large paid ad will be the final thrust if your town has no Sunday paper. Naturally, the Sunday paper would carry

†April, 1950.

more strength because of its proximity to the program. What size should the ad be? How much should I pay? This will depend on the budget the Sunday Night Committee has determined. If the ad is conservative, the tendency will be to pay a minimum of attention to it. If it is catching in appeal, varied in type used, and non-traditional in composition as well as being large enough to read without being cramped, it will draw. A number of one or two-inch ads scattered throughout a paper on Saturday sometimes are more effective as reminders than is one larger one. Cuts enhance any ad of words only. Most newspapers give church rates which are lower priced than commercial advertising.

Post-mortems, or write-ups following the program, are helpful if you want the community to know what they missed by not attending. "I never put much stock in post-mortems," the late William L. Stidger once said to me. However, I disagreed with him then on them, for I feel they too have a part to play in the total publicity job the pastor is to do. Why do newspapers send reporters to important gatherings? To report what is said and done, yet far more important statements are made in our pulpits both Sunday morning and night but not many reach the secular public via the press.

Radio advertising, if short and a paragraph in length, can be inserted in local news reports. But it must be newsworthy! Your radio news editor can tell you what is newsworthy from his standpoint. Incidentally, ministerial associations can profit greatly in the answers to their questions on public relations if radio station managers and newspaper editors are invited to speak before them. Few are uncooperative but they expect us to know more than most of us received in seminary training.

Programs That Pull

The best publicity methods in the universe may get your crowd once, but not again if the people have been let down. It is your job to see that they are not let down once! What types of programs can compete with television's offerings on Sunday nights? Let me tell you what has been our experience. We find that family themes draw most heavily. One night we had an "Is Your Home Fun Night." The popular film strip "Is Your Home Fun" was shown, plus a sound motion picture produced by the psychiatric division of the Canadian Government, "The Feeling of Rejection," plus a live panel discussion comprised of two young professional couples and myself as the moderator. Questions were submitted in writing from the floor. The evening was different enough to fill the church to total capacity.

The James K. Allen family is a family of father, who is a Unitarian minister in Dighton, Massachusetts, mother and six children ranging in ages from three to nineteen. They call themselves "America's foremost family in music" and provide an eight-piece orchestra and an eight-voice choir. "Bring your family to meet the Allen Family" appeals to every family that hears about them. More than 500 people jammed our church sanctuary which seats 375 but it's good to be forced to bring in folding chairs for the aisles, to fill the choir loft, and to make people stand in the narthex. Also it is helpful to place a one-inch notice in Monday's paper apologizing for the "S.R.O. last night."

Religious motion pictures draw well but can be supplemented by other features. "King of Kings" still draws, although better short features on the life of Christ have been done by various producers in sound. We had 417 on a cold night in January for "King of Kings" which proves that people will go to church on Sunday nights.

Speakers alone will not draw unless there are other features which will enhance the total evening's program. In that way, the theme of the evening such as "International Night" with an Indian speaker, a Negro quartet, a Chinese instrumentalist will draw people who are interested in other lands.

Other speakers have included a former Catholic priest who spoke to a church jammed to the doors and in a city reputed to be eighty per cent Roman Catholic. Dr. Edwin P. Booth gave his nationally famous hour-long "Life of Abraham Lincoln" together with the program presented in last month's issue of *Church Management.*

Plays have drawn well but evenings given over to musical groups have done better. Combined choir concerts may be planned through local councils of churches or districts or associations within the denomination. Two churches are better than one but eight or ten will thrill everyone attending.

The church is interested in the work of Alcoholics Anonymous. Why not have three speakers such as a surgeon, a teacher, and a banker tell their stories? "AA" is willing to cooperate in such a program. Why not contact the local high school a capella choir for music for this program? The impact will be inestimable upon their youthful minds. We must be willing to dare.

Music That Moves

"The choir will sing" will not draw on Sunday nights unless you have an unusual choir in the better sense! Music for these services must make one want to move from his home where he cannot hear it to the church where he can hear it. Outside choral groups cost money but that is no hindrance if they bring an extra 150 people to the church. Popular soloists cost extra money but the above logic is still applicable. People want to hear good music and will go distances to be rewarded.

People also like to sing. We have a "Singspiration" which is a fifteen-minute period when they sing the great hymns of the faith, but not out of a hymnal but off a screen. Any filmstrip projector will suffice to throw the 35mm film on the screen so that people can remain seated with lights out. They sing with fervor for they lose themselves in the thrilling experience. A song leader is recommended but anyone including the pastor can lead them. Never over two verses (since singing for too long is fatiguing) is recommended with variations of men on one verse, women on the second, humming while the soloist sings and any other plan which appeals to the leader.

If the service is announced for 7:30, we usually have a twenty-minute organ recital while people are finding their places from 7:10 on. This brings them to the service earlier with some coming as early as 6:30 for the best seats.

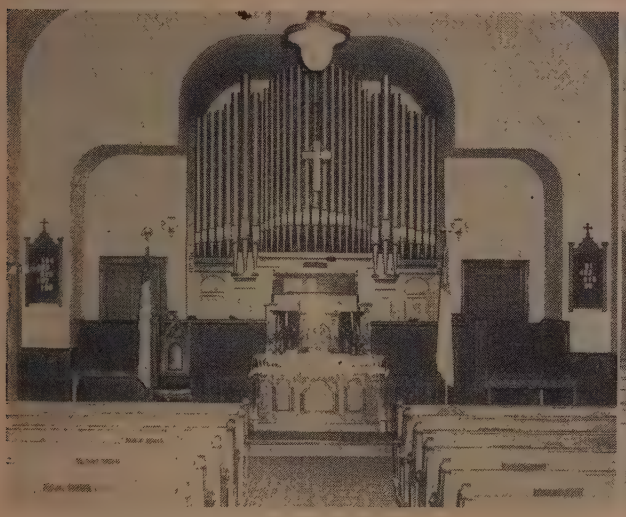
College groups have musical organizations which are glad to come for the experience. Why not contact such a group near you for a coming Sunday evening? Industry pays top money to idea men. Dividends not alone in money for your church but for good that you are doing in the community on Sunday nights will come about if you become an idea man who surrounds himself with a Sunday Night Committee of "It-Can-Be-Done" members. Your success can be much more rewarding than ours perhaps, but the joy in seeing S.R.O. on Sunday nights in your church will be no greater a thrill than it was in ours. It can be done and you can do it!

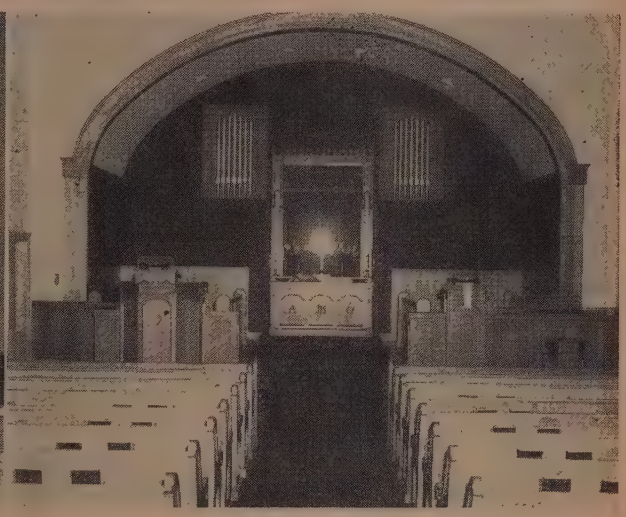
ONTARIO COMMISSION PROPOSES END OF CATHOLIC HIGH SCHOOLS

Toronto—Recommendations which would mean the disappearance of all Roman Catholic high schools as such in Ontario were made in a report here by the Royal Commission on Education set up in 1945 to study school conditions throughout the province.

Headed by Justice A. A. Hope of the Ontario Supreme Court, the report proposed that public and Roman Catholic (separate) school boards administer education only in elementary schools and that all other schools be placed under public control.

At the same time, the Commission said it favored the continuance of religious education in the public elementary schools.—RNS





Illustrations, courtesy American Seating Company

BEFORE AND AFTER VIEWS

Minor interior changes, mostly in the chancel, beautifies Trinity Evangelical Church, Gowanda, New York. Architects were Shelgren & Whitman, Rochester, New York.

Protestant Democracy at Work

A Quarterly Congregational Meeting Pays in Member Participation

*by William M. Hunter**

WE hear a lot of lip-service to democracy, especially in the Church. Paul Blanshard, in his *American Freedom and Catholic Power*, points out how our Romanist brethren are dominated by the clergy, that the layman doesn't have a break in the real councils of the Church.

What is the situation in our Protestant churches?

One way to put church democracy to work is to have more frequent, lively congregational meetings, at which members of the church are asked to plan their own work and to discuss their own policies with a minimum of clerical domination.

In the Presbyterian Church we are particularly prone to toss off many responsibilities on the Session which should be considered by the people themselves. As a rule, the annual congregational meeting, or the occasional congregation meeting to call a pastor or to act upon his resignation, happen to be the only times that the people of the whole church get together to transact the business of the church. I understand this is also true of many other Protestant churches.

A recent parish has a custom which is so good we've "borrowed" it *in toto* at the John Hall Church with equally fine results. It is the quarterly congregational meeting and supper.

Four times a year, usually the second Wednesdays of January, April, July and October, the members of the church are asked to assemble for a supper (covered-dish type), a brief community sing, a short worship, and the transaction of any business as may properly come before the congregation. Frequently our session, in matters where church policy is involved but not involving any mandatory point of doctrine or church law in our constitution, will refer decisions to the church as a whole, thus getting a reasonably accurate cross-section of membership-opinion.

We have the covered-dish type supper for several reasons. For one thing it is inexpensive for all, and a burden on none. All items of this supper (sometimes called a "pot-luck" meal) are donated by the members: potato salad, baked beans, meat loaf, tossed salad, and the like. No menu is planned, and none is needed; as a rule an abundant variety is obtainable and in plenteous quantity, if only this rule is followed: "Bring along a small dish if coming alone; bring more if two or more are coming in a group." Working men and women who cannot prepare things at home are urged to patronize the local delicatessen. The committee prepares hot coffee or tea, butter rolls, and fixes up the dessert. A free-will offering usually more than defrays this expense.

Another reason for the supper is the informal getting together of members about the table in a non-money-raising supper. This is particularly important in the city parish where frequently one is surprised to discover a fellow church-member living in one's own apartment!

"The fellowship of kindred minds
Is like to that above."

The supper usually takes about forty-five minutes for eating and cleaning up. We have this at 6:30 p. m. or seven p. m. In other churches it would depend upon whether it is a city or rural parish. In the city, 6:30 p. m. is good; in the country, milking usually makes a later hour mandatory.

After supper we all sing. We like to use the community-song slide easily made with the "Radio Mat," a patented method whereby a piece of cellophane is typed between a red "carbon" paper, mounted between glasses in a special frame, bound with masking tape, and projected on a wall or screen with an old-fashioned glass-slide projector, a stereoptican. We find our Vari-Typer composing machine particularly useful in making song-slides, since the smaller types make it possible to put even a

*Pastor, John Hall Memorial Presbyterian Church, New York City.

longish song on one slide, with a maximum of legibility for all concerned. Singing is usually good when peoples' noses are not buried in song sheets or books. We start with typical fun-songs and gradually lead, through spirituals, to a few favorite (but good) hymns. Thus, five minutes before the business meeting, we are ready to begin our devotions, comprising Scripture, prayer, and, when desirable, a short exposition on the Word.

The business meeting itself, of course, depends largely upon the form of government of the church. We find this to be an excellent springboard for our "planned stewardship education" efforts, showing films, presenting treasurer's quarterly reports, and other items.

We try to keep our meetings brief, though we never, never, never stifle discussion to expediency! While sometimes people do get off on rather unwelcome tangents, we find that when they are given a free opportunity to discuss their ideas in public, they do less back-biting gossip in private. The crank who swings quite a bit of weight over the back-fence will soon lose his case when he has a large audience listening to him. On the other hand, creative ideas seem to spark each other in a smooth-running, congregational meeting.

Parliamentary procedure is followed to keep discussion orderly, but never to squelch it. Discussion is strictly limited to the question at hand; if a new idea injects itself, it is taken up at a later time in the meeting, if possible.

No church deals are cooked up by a small clique in a "smoke-filled room." The congregation is kept informed of what is going on. Not long ago our session decided there should be a certain charge made for a costly church function. "Not so!" said the congregation. So the Session reconsidered its action. On the other hand, just because of this spirit, the findings of the official board are usually respectfully accepted when they are basically sound.

All reports presented at the meetings are mimeographed. This expedites business and stimulates intelligent questions.

We find that when we put church democracy to work — it works!

The Seven Scourges of the Rural Church

(From page 12)

the faith and zeal of their elders. Yet the state headquarters expects that this one family will organize and run the church if it ever goes. Various attempts are made to re-open the church or energize it, but every new effort is costly and almost useless. In that town or area may be another, not a secular-minded, but a praying, spiritual family, who would have the necessary grit and power and endurance to re-open the church and keep it open. Our leaders often fail to let down their nets on "the right side" of the sea of life and so toil all night, all the century, and catch nothing. Church leaders could learn from businessmen, sales and promotional men; for the children of this world are wiser in their generation than the children of light. Denominational leaders might well spend a solid year on the land, in a church neighborhood, before deciding to let a special family head up the works, in an effort to discover who prays over the church and believes God still operates in a community.

Church leaders must look for men who have a mind to work.

The other day a Gordon College student, Boston, wrote me:

"Where is there a hard place where I can roll up my sleeves and pitch in?" Thousands of men need only to be challenged to tackle a man-sized job; they accept Carlyle's gospel of work and ask no other blessedness. Find this man, pray until he comes along or you are sent to him, and call him to the rural parish and let him go forth into your rural acres to "plough deep while sluggards sleep." He demands no $3000 a year and free phone, lights, and heaven knows what not! Mormons, Jehovah's Witnesses work for years with little or nothing. I verily believe many of our modern, leading denominational students leave seminaries spoiled. They scorn to endure hardness as good soldiers of Jesus Christ and so beachheads of the Lord fall to the enemy, an awesome sight!

Also, church people and pastors must demand that state boards spend mission funds on mission churches and not on expansions of literature, subsidizing books, seminars, buying bricks and stones when rural pastors need bread for their children. State conferences exist to re-open and re-equip the churches. For instance, a church in Maine has to appeal to another denomination than its own to survive. If the Methodists can't help, what of the Baptists? If the Baptists can't, try the Disciples. If the Adventists cannot, how about the United Brethren?

Five years ago my phone rang and a terribly upset woman challenged: "Reverend, can you come to Howard Valley and hold a meeting?" I later learned the little Howard Valley Church was to be sold as a chicken-coop!

Well, we are still holding services in that church, now with a new roof and repairs on the steeple and fine audiences. It is a Baptist church. I also have the Church of the Broken Bell—almost a casualty, now growing beautifully — a Congregational island fastness.

I have had the time of my life taking over two ancient, forlorn, crumbling edifices. I have had my deepest experiences grappling with time and fate and two defunct shrines. By the grace and living Spirit of God these two churches came to my attention when I despaired of ever getting a call to another and had entered journalism. Thank heaven for these two burdens, no more burdens to me than wings to birds or sails to ships!

Yes, Westminster called me—five people for five dollars a week. Wife and four children moved over with me into a delapidated parsonage. Then a second hard-pressed church came down to balance the other shoulder. But I found somebody true who said his yoke was easy and his burden light.

We are faced with many grim challenges, but the grimmest may be that of our dying, stricken churches. I trust my four children will not live to find America without religious idealism and moral beauty. And if we, God's pledged people, don't re-commission these sorry-looking shrines, who will?

Preachers often work for democracy in a thousand ways, when they can do the most for their country by maintaining churches that are fortresses of faith and hope and love. Like Hitler they spread themselves too thin over boards and commissions and clubs and Granges and little cultural activities. The *big job* is, forever, THE CHURCH, a full time job and, to me, the only job. Brothers, we need to re-think our vows—on our knees. Said God of old to a leader of his people: "Where is thy flock, thy beautiful flock?"

We cannot save democracy and religion by studying the glorious and heroic documents of the Freedom Train. Hour and engine have forever passed. "New occasions teach new duties." The church is still here, the first cradle of democracy. Study that! Grasp its tremendous, present challenge! Save the rural and small town churches and you verily save the country and "thou shalt dwell in the land and verily thou shalt be fed."

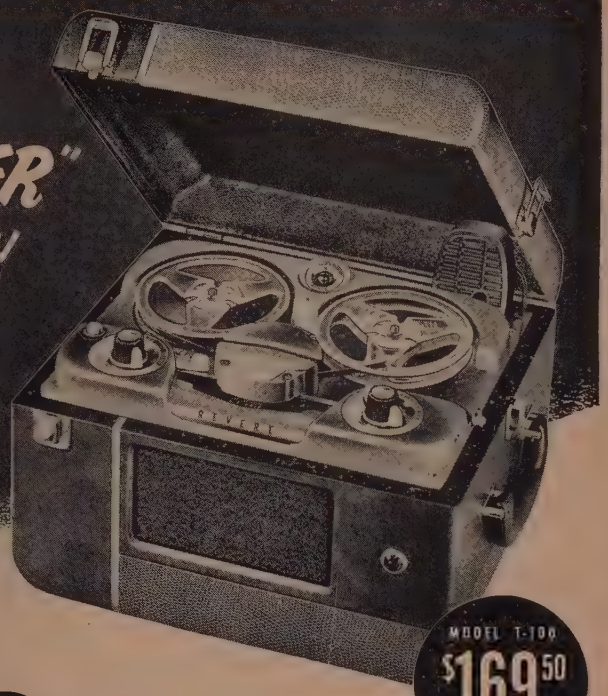
Wrote a famous bishop of the church:

When nations are to perish in their sins,
'Tis in the church the leprosy begins.

I am frank to say that those words will hardly let me rest, by day or by night.

add this

"TIRELESS TEACHER" *to Your School Staff!*



MODEL T-100
$169.50
COMPLETE

MUSIC INSTRUCTION Practice really counts when students can listen to their own performances. Ideal for school band and orchestra, choral groups, individual musicians.

SPEECH CLASSES A Revere Recorder helps improve diction and voice of *all* students. Those with speech impediments show remarkable progress.

STENOGRAPHY PRACTICE Carefully timed dictation exercises may be recorded once, used over and over again. Frees the teacher for individual instruction.

FOREIGN LANGUAGES Proper accent and inflection are best obtained when students hear their own voices, and compare their own recordings with those of expert linguists.

Revere

Magnetic Tape

RECORDER

Here's the most versatile teaching aid a modern school can own! Revere Magnetic Tape Recorder makes work and study in *any* class, from kindergarten to college, more efficient and more enjoyable.

The professional quality and superior features of the new Revere Recorder have made it the leader in the entire educational field. No wonder teachers everywhere are so enthusiastic about this remarkable equipment!

Revere offers everything you want for ideal school service: true-as-life sound reproduction . . . easy, trouble-free operation . . . low price and economical upkeep . . . full hour's listening on every reel . . . eraseable, re-usable tape . . . many other outstanding advantages.

See your Revere dealer now, or write direct for complete information.

Show 16 mm Educational films at their Best with Revere Sound Movie Projector

COMPLETE
$299.50

Bright, clear screen image and finest "Theater Tone" sound. Shows silent movies, too. Even youngsters can set it up and operate it easily. Slipover carrying case holds accessories, doubles as speaker to make single unit weighing only 33 lbs.

REVERE CAMERA COMPANY • CHICAGO 16

George Bernard Shaw

Writer, Playwright, and Satirist

by Albert D. Belden

NEVER before in the history of the world has a new and effective play been written by a man 94 years of age! Yet that is what has just happened in the case of George Bernard Shaw. For a generation the public laughed at Bernard Shaw, then for another generation they learned to laugh with him, for yet another generation he became a serious institution of world society wielding a profound and subtle influence. He was the Grand Old Man of the Theatre — an institution which he once described in contrast with the Church "Where you must not laugh" as "that older and greater Church where the oftener you laugh the better, because by laughter only you can destroy evil without malice and affirm good fellowship without mawkishness."

Biographical

Shaw was born in Dublin of Irish Protestant parents on July 26, 1856. He said: "I am a typical Irishman, my family was from Hampshire." His mother was the daughter of a small country farmer; his father, George Carr Shaw, retired early on a pension, cashed it and set up as a grain merchant. He was passing rich in the values of the time on £300 a year and considered himself a member of the upper classes, "since," as Bernard Shaw said, "he had titled relations and his expenditure exceeded his income." Shaw described his mother as being "fifty years ago as advanced as the most advanced women of today." She was greatly gifted musically and her influence on her son must have been considerable. In one of those outbursts of mock frankness in which he excelled Shaw tells us: "I did not fling myself into the struggle for life — I threw my mother in. I have been blamed for not having helped my mother and for having lived at her expense. It is true my mother worked for me instead of telling me to work for her. This was a good thing, for it rendered it possible for me to make a man of myself instead of remaining a slave."

After some attempts at business life, finding himself too undisciplined for it, he plunged into literature. He was no idler. At the age of 23 when not in libraries, he was in the British Museum, and when not at either he was attending first-class concerts often as a highly talented accompanist. Being Irish he would go anywhere for an argument and debate. In this way he met two men who greatly influenced him, James Lacky and Sidney Webb. He became a soap-box orator for Socialism and once in Hyde Park a band began to play near the cart he was using as a platform. The instance was symbolic. The moment the band stopped playing, Shaw sailed in and captured the large crowd drawn by the band. He never forgot the lesson. "You must have a band." From that moment dates the playful—yet deeply serious—advertisement of himself that he so effectively practiced. "Shaw," as someone has said, "is Shaw's greatest showman and the remarkable thing is that Shaw has convinced the world that the show Shaw shows is a show worth showing." In 1881, Shaw became a lifelong teetotaler and vegetarian. In 1883, he heard Henry George and underwent a kind of conversion becoming finally convinced of Socialism, but always anti-Marxian Socialism. This was a very serious matter for the world since Shaw has been perhaps the greatest of the builders of British Socialism.

During this time he wrote five novels, none of which he could get published. Even George Meredith, reading for Chapman and Hall, the publishers, turned down one of Shaw's books!

Fame at Last

It was William Archer who gave Shaw his first real chance as art critic to the "World," then literary critic to "Truth," Later Shaw became musical critic to the Star as "Corno di Bassetto" and passing to the "World" in the same capacity he launched on a tremendous championship of Mozart and Wagner that brought him into the front rank of journalism and led to his book "The Perfect Wagnerite" said to be the finest commentary on Wagner.

Talking of his rise to fame Shaw said: "I never climbed the ladder: I have achieved eminence by sheer gravitation and I hereby warn all peasant lads not to be duped by my pretended example into regarding their present servitude as a practicable first step to a celebrity so dazzling that the subject cannot even suppress his own bad novels."

Asked once about his first success, he replied "Never had any. Success is a thing that takes your breath away. What came to me was invariably failure. By the time I wore it down I knew too much to care about either failure or success."

An accident and serious illness drove him out of journalism into play-writing —and into matrimony. He married Miss Charlotte Francis Payne Townshend, his nurse. Typically Shaw wrote: "I was very ill when I married, altogether a wreck on crutches and in an old jacket worn to rags. The registrar couldn't believe I was the bridegroom, he took me for the inevitable beggar." It was just like G.B.S. to suggest that he married in a weak moment when his helpless condition made him a prey to woman the huntress. It must however have been one of the most remarkable and happy unions ever achieved.

The Plays

Space forbids the record of much in this truly great life. There was the founding of the Fabian Society taking Capitalism always 'in the flank' like the old Roman General Fabius the Delayer; there was his great love of photography; there was the colossal joke of his blatant self-advertisement, such as comparing himself to Shakespeare. This was not conceit but rather the brave sacrifice of a very fastidious and retiring personality to the sacred cause of genius within him and to an incurable sense of humor; there was his great kindness. Shaw was a mighty lover of humanity, fiercely snubbing and rebuking and ridiculing mankind lest they find out how great was his love for them.

It was King Edward VII's attendance to see *John Bull's Other Island* that finally turned the tide of fame in Shaw's favor. There is a lovely story that when the author was called before the curtain at the end of *Fanny's First Play* amid a roar of applause one voice was heard booming. Shaw turned in its direction and said, "I entirely agree with you but what are you and I against so many?"

It is impossible in this space to review the thirty-five or so plays that Shaw wrote or even one of them adequately, but the two most significant for our times are *Androcles and the Lion* and *St. Joan.* Both are profoundly Christian in their loyalty to the simplicity of Christian love as compared with the cruelty of ecclesiastical and worldly institutions. And they are full of exquisite subtle humor. Laughter as a

way-maker for ideas was Shaw's brilliant technique of instruction and the Christian pulpit might well take a leaf from his book.

The Prefaces

We must not fail to note however a matter of supreme importance: the prefaces Shaw wrote to most of his plays. In fact, he has said, "I only write a play to write a preface to it." Some of these are monumental not only in size but in profundity and erudition. I have been surprised that Shaw's philosophy in these prefaces has not yet attracted the attention and study it deserves. It is as though he had said to himself, "here is an arrow I must imbed in the mind of mankind—I will feather it with a play—thus shall it never fail in flight."

No one can read the prefaces to *Getting Married,* to *Heartbreak House,* to *Androcles and the Lion,* to *St. Joan* without being deeply solemnized in mind and highly instructed. Here is the serious Shaw—the Archer of God. The light of humor is almost entirely reserved for the feathers to his arrows, the plays. I can hardly conceive of a more challenging series of winter studies for young people in our churches than a course of these prefaces.

His Message

Of course George Bernard Shaw is the ceaseless Prophet (and arch-critic) of Socialism, which for him was the "Well-being of the Whole." To that his life and being and work were entirely devoted in a world given over to a heartless exploiting "individualism of the few." But there is a profounder message still: the message of a courageous toleration which can have for its foundation nothing less than a majestic faith. Shaw reacted early against a very narrow and bigoted Protestantism. This made him very shy ever afterwards of any Christian profession but his intrinsic faith again and again broke irresistibly through his sometimes pretended, sometimes deep, serious and justified agnosticism.

Perhaps the greatest thing Shaw ever wrote is the following verdict which we should all do well to ponder. It was the foundation of his immense toleration as it was the incentive of his fierce criticism:

We are not within a million years, as yet, of being concerned with the meaning of the world. Why do we recognize that philosophy is not a baby's business, although its facial expression so strongly suggests the professional philosopher? Because we know that all its mental energy is absorbed by the struggle to attain ordinary physical consciousness. It is learning to interpret the sensations of its eyes and ears and nose and tongue and fingertips. It is ridiculously delighted by a silly toy, absurdly terrified by a harmless bogey, because

(Turn to page 22)

Is This a Good Time to

RAISE MONEY?

The time to raise money is when people **have** money. Do they have money now? Look at these dramatic facts:

- More people are gainfully employed than ever before—61 million.
- More people are paid more wages than ever before.
- More people are buying than ever before—49 million families.
- *Disposable* income is at the all time high level of 195.5 billions.
- More goods and services are produced now than ever before in our history—270 billions worth annually.
- And even with all this spending, people saved 11 billions in 1950 and had 175 billions in the bank from previous thrift.
- There are 3,925,000 operating businesses in the nation and the failure rate of business is only half the rate for the past 50 years.

None of us knows what the picture will be next year or the year after. But we do know that today, right now, people have the money to contribute for your new addition, your new equipment, the clearing of your burdensome debt.

Raising money is our business. We know how to raise money because that's all we do, all we study, day after day, year after year.

An inquiry asking for information on our on-the-spot study of your problem costs nothing, obligates you in no way. But the time to do it is now.

Write today to Department P-1 for an answer to your questions and a copy of the illustrated brochure, "Fund Raising."

B. H. LAWSON ASSOCIATES, INC.

ROCKVILLE CENTRE, NEW YORK

Life of Christ TEACHING AIDS

LIFE OF CHRIST PICTURE ROLLS

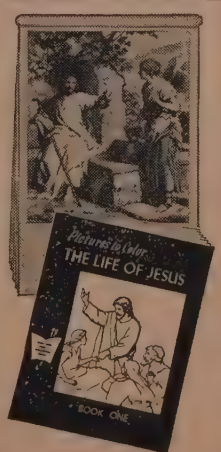
New; best visual teaching! Each large wall roll depicts half His life, with 26 favorite Bible Art pictures in beautiful full color, bound and tinned for long use. Available with or without Scripture verses and picture titles. Unusual gift for missionaries; excellent for Sunday school, midweek classes, vacation Bible school. Roll 21 x 34". . . . . Each $2.50

LIFE OF JESUS COLORING BOOKS

Combine real teaching value with fun of coloring. 30 simple outline Bible pictures per book, each with Scripture reference. For gifts, rewards and home and school handwork. Also excellent for use with above rolls since outlines correspond with full-color pictures in each roll. 8½ x 11". . . . . Each 25c

At your book store, or write us direct.

THE STANDARD PUBLISHING CO.,
20 E. Central Pkwy., Cincinnati 10, Ohio



The Face on the Five Dollar Note

There May Be More Than Money in Your Wallet

by Felix Scrivener

IF you have a five dollar note in your wallet, look at the engraved portrait which distinguishes the bill, noticing particularly Lincoln's beard. Most portraits of Lincoln, especially in the more mature years, show him as bearded though he did not begin to wear a beard until a little more than a month before his election to the Presidency. How he happened to grow this beard affords an interesting insight into Lincoln's character. He had great respect for the desires of children and he had the politician's knack of remembering at the right time people whom he had contacted.

Rising from his writing table, Lincoln handed a letter to Nicolay, his secretary: "See that this gets in an early mail please." The letter read:

Springfield, Ill.

My dear little Miss:

Your very agreeable letter of the fifteenth received. I regret the necessity of saying I have no daughter. — As to the whiskers, having never worn any, do you not think people would call it a piece of affectation if I were to begin now?

Your very sincere well-wisher
A. Lincoln.

Lincoln had received a letter from the small town of Westfield, in western New York, a letter written in a childish hand and signed "Grace Bedell." Grace told Lincoln she had seen his picture on an election poster and thought he would be much better looking if he wore whiskers. She promised that if he would grow a beard she would try to persuade her two brothers, who were Democrats, to vote for Lincoln. Then sensing that Lincoln might be disposed to ignore a letter written by a child, she suggested that, if he were too busy to write, he get his little girl to answer for him.

At that moment Lincoln was deeply immersed in the campaign which was to make him president. The flood of correspondence pouring into his Springfield office kept two secretaries working at late hours. Yet he promptly answered Grace's letter, and by his own hand.

Lincoln grew the beard! Between the time of his election and inauguration, he was photographed twice. In the first picture the black stubble of a beard is beginning to show. The second portrait, as you can see from the note in your hand shows him full-bearded. So, while we do not know if Grace Bedell was able to induce her brothers to vote for Lincoln, we do know that he grew the beard, and, with or without their votes, he was elected to the presidency.

When the train carrying him to his inauguration was traveling through New York State, Lincoln ordered a stop at Westfield. Standing on the platform of his car, he said to the crowd which gathered, "I have a correspondent in this place named Grace Bedell. If she is present, I would like to see her." When Grace stepped forward he bent down and kissed her, saying, "You see Grace I have let these whiskers grow, and I hope you think I am better looking now." And amid the cheers of the crowd the train sped on.

Whether the beard improved Lincoln's facial appearance is purely personal opinion. My preference is for the portrait of Lincoln as a clean-shaven young man. But, in Lincoln's day, few people paid any attention to his beard, though they all noticed his eyes. They speak most frequently of the latent sadness of the eyes as the most impressive part of his features. As you look at the eyes in the engraving you get the same impression as his contemporaries did. They were light in color. They were deep-sunken, almost like the eyes of a sick man. In them there was a sadness of expression which made the observer feel that Lincoln was looking into the future and anticipating a great sorrow.

"I see the President every day," Walt Whitman wrote in his diary, "as I happen to live where he passes to and fro from his lodgings out of town. I see very plainly Abraham Lincoln's dark brown face with the deep cut lines, the eyes to me always a deep latent sadness in the expression."

What Whitman wrote is repeated by the English historian, Dicey: "The exceeding sadness of the eyes and their strange sweetness were the redeeming features of a face of unusual plainness, and there was about them that weird look which some eyes possess of seeming to see more than the objects in the world around them." The sadness in Lincoln's eyes was but the reflection of the deep shadow over the heart of the man. How could he have avoided the sad expression which his neighbors always noticed, since "ever on his burdened heart a weight of sorrow hung?"

Did you notice the mouth? Large, almost grotesquely so, and slightly sensual in the lips, confirming somewhat the observation of Herndon. A first glance seems to confirm the widely-held opinion that Lincoln's face lacked physical beauty. A second glance will reveal the beauty of rugged strength. And that ruggedness centers in the mouth and jaw. In that mouth were both pathos and humor. He could be as stern as the granite crag whose rugged outlines his features resembled, or, as gentle as the summer breeze playing over the summit of the crag. Those same lips, clearly revealing his iron will, could tell tales that convulsed the hearers, or whisper words of tenderest sympathy to a dying soldier, a widowed wife, or a sobbing mother.

A slightly-intoxicated major once asked Lincoln to tell the group a story, the implication being that Lincoln had a fund of tales more or less risque. Lincoln's reply is revealing. "I believe I have the popular reputation of being a story-teller but I do not deserve the name. It is not the story itself but its effect that interests me. . . . The sharpness of a refusal, or the edge of a rebuke may be blunted by an appropriate story."

The jaw adds firmness to the humor and sympathy seen in Lincoln's mouth. In his character were inseparably blended a tenderness and a strength, a mercy and a severity, qualities which made it possible for him to carry the load which destiny had laid upon him. The orator Grady said, "In Lincoln were blended the virtues of the Puritan and the Cavalier." Lincoln's law-partner, Herndon, put it, "Lincoln is a man of heart, gentle and tender as a woman, but he has a will as strong as iron." It is not enough for a great man to be gentle, humorous, sympathetic. He must be firm—at times harsh—if he is to be truly great. So the eyes and mouth of Lincoln are indicative of his character: far-seeing, sympathetic, gentle, firm as adamant.

Read

Church Management

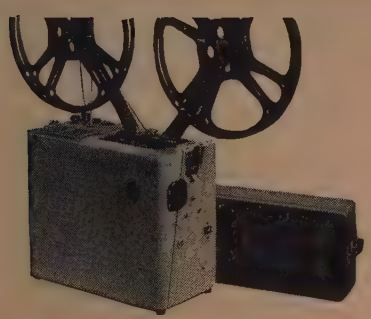
Found in Prospering Churches

UNSURPASSED FOR RELIGIOUS ENTERTAINMENT AND EDUCATION

for the New Year

VICTOR'S

New Line of 16mm SOUND MOVIE PROJECTORS



VICTOR **ESCORT**

(MODEL 60-10) Single-case, portable model for use with large or small audiences.

VICTOR LITE-WEIGHT, SR.

(MODEL 56-C4) Popular portable champion of medium or small groups.

WRITE FOR COMPLETE INFORMATION

Not one . . . not two . . . but *three* new Victor models in a simultaneous debut! Each of these three Victor triumphs incorporates the latest advancements in 16mm design based upon 40 years of experience in the production and development of precision equipment.

NEW! Sound Quality — Advanced Full Fidelity Amplifiers assure new sound perfection.

NEW! Picture Brilliance—Improvements in optical design.

NEW! Beauty—Attractive, modern styling in two-toned sage-green.

PLUS!—Twelve new mechanical advancements for greater operating convenience and peerless performance.

Victor Animatograph Corporation

A DIVISION OF CURTISS-WRIGHT CORPORATION

Dept. E-32 • Home Office and Factory: Davenport, Iowa

New York • Chicago • Distributors Throughout the World

George Bernard Shaw

(From page 19)

it cannot as yet see things as they really are. Well, we are all still as much babies in the world of thought as we were in our second year in the world of sense. Men are not real to us: they are heroes or villains, respectable persons and criminals. Their qualities are virtues and vices; the natural laws that government are gods and devils; their destinies are rewards and expiations; their conditions are innocence and guilt—there is no end to the amazing transubstantiations and childish imaginings which delight and terrify us because we have not yet grown up enough to be capable of genuine natural history. And many people come to you with their heads full of these figments, which they call, if you please, 'the world,' and ask you what is the meaning of them. The answer is, that they have not even an existence, much less a meaning.

The blank incredulity of men to that reply, and their absurd attempts to act on their illusions, are as funny as the antics of a baby: that is what you call the world-comedy. But when they try to force others to act on them, when they ostracize, punish, murder, make war, impose by force their grotesque religious and hideous criminal codes, then the comedy becomes a tragedy. And only the dramatist sees through it; all the rest, the Army, the Navy, the Church, and the Bar are busy bolstering up the imposture.

Perhaps it is for this reason that Shaw preferred to speak of the Life-Force rather than of God. He was not atheistic excepting in regard to the old Calvinistic caricature of God. He believed the universe including humanity is God renewing Himself and that is a conception our religious philosophers could study with advantage. An infinite God must forever be renewing Himself. Shaw claimed the creative act is always an attempt by the artist to produce something greater than himself. Man is therefore to become Super-Man. Yet Shaw did not hesitate to admit that if any being in history can lay claim to the term "Superman" it is Jesus of Nazareth. Take, for example, this tremendous statement: "I am ready to admit that after contemplating the world and human nature for nearly sixty years I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a modern practical statesman."

There is essential faith in Bernard Shaw, and Gilbert Chesterton, that eccentric yet mighty believer, never penned a truer word or nobler tribute when he wrote:

"This shall be written of our time—that when the spirit who denies besieged the last citadel, blaspheming even life itself, there was one especially whose voice was heard and whose spear was never broken! George Bernard Shaw."

Internal Control of Church Money

Does Your Financial System Permit an Accurate Audit?

*by Leopold Roeder**

IN addition to the Current Expense Fund, the trustees have in their custody a Reserve Fund which represents the accumulation of unrestricted legacies and transfers of Current Expense Fund collections over immediate requirements, reduced only by transfers to the Current Expense Fund when the collections for that fund are below current needs. The latter condition is likely to occur during the summer months. The Reserve Fund is deposited in a savings bank, and the passbook serves as a record of receipts and disbursements supported by the minutes of the board of trustees.

Churches are relieved of much of the detail that attaches to commercial payroll accounting, but they are nevertheless subject to income tax withholding requirements (except as to salaries paid to ministers, which are specifically exempt) and to the necessity for filing annual information returns. Exemption certificates must be obtained from all employees other than ministers. Individual employment record cards should be maintained to facilitate the preparation of information returns. Salary payments may be recorded individually in the cash disbursements record by entering, as an offset to the net payment, the gross amount under "salaries" and the tax withheld (in red) under "Withholding Tax." At the end of each month a check is drawn to the order of the Collector of Internal Revenue (or a Federal depository) for the total of the amounts withheld, which will balance off the "Withholding Tax" column.

A system of internal control can be effected through the adoption of simple procedures. Dual control over receipts is established by requiring that the collection plates be accompanied from the sanctuary to the church office by two persons designated for the purpose, who will immediately count the loose cash, open and list the contents of envelopes, and prepare a summary of the collection attested by the signatures of both persons. The summary is prepared in duplicate, to provide one copy for the treasurer and one for the church office. Arrangements having been made with the bank for use of its night deposit facilities, the deposit can be made up at once and placed in the bank's night-drop. If this is not practicable the monies, together with a copy of the summary, can be placed in a locked bag in the church safe, and deposited on the next business day, a copy of the deposit slip, with the bank's acknowledgment thereon, being mailed promptly to the treasurer.

Payments against pledges are frequently received by mail. These are usually in the form of checks. They are held in the church office safe through the week and included in the regular weekly collection and deposit.

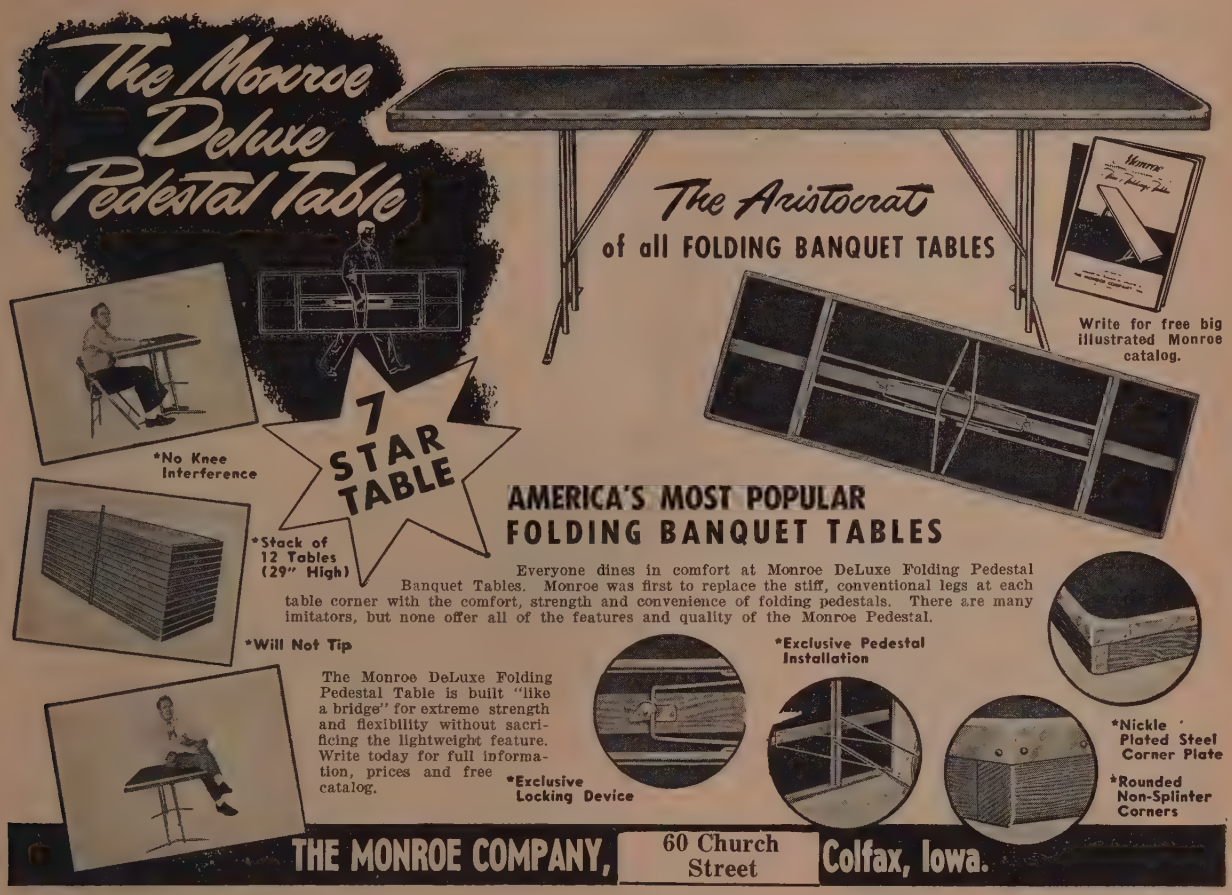
All disbursements are supported by vouchers, except in the case of salary payments which are fixed by special authorization of the board of trustees. In the absence of vendors' invoices, a form of check requisition is provided. This is prepared by the person responsible for the expenditures and, in addition to the name of the payee and amount of the payment, describes the nature of the expenditure and the authority under which the expense was incurred. All vouchers are verified by either the church secretary or custodian as to receipt of goods or services and are submitted for the approval of the chairman of one of the several committees appointed by the board of trustees to supervise the various activities of the church.

Disbursements are made by check signed by the treasurer or assistant treasurer and countersigned by the president or vice president of the board of trustees.

The foregoing procedures provide a fairly dependable check on the receipts and disbursements of the Current Expense Fund. In rare instances, contributors' envelopes containing cash are left at the church office, but any discrepancy arising from this source would probably come to light upon receipt of statements sent to each contributor quarterly, showing the total amount of his payments during the current year to the date of the statement. The detailed listing of collections by envelope numbers, from which postings are made to contributors' cards, would help to identify any missing contribution.

An audit of the accounts of the treasurer may be very readily made

*This article is a portion of a longer study by Mr. Roeder, a Certified Public Accountant in the November, 1950 issue of "The New York Certified Public Accountant." It is used here by special permission.


The Monroe Deluxe Pedestal Table
The Aristocrat of all FOLDING BANQUET TABLES
Write for free big illustrated Monroe catalog.
*No Knee Interference
7 STAR TABLE
*Stack of 12 Tables (29" High)
AMERICA'S MOST POPULAR FOLDING BANQUET TABLES
Everyone dines in comfort at Monroe DeLuxe Folding Pedestal Banquet Tables. Monroe was first to replace the stiff, conventional legs at each table corner with the comfort, strength and convenience of folding pedestals. There are many imitators, but none offer all of the features and quality of the Monroe Pedestal.
*Will Not Tip
The Monroe DeLuxe Folding Pedestal Table is built "like a bridge" for extreme strength and flexibility without sacrificing the lightweight feature. Write today for full information, prices and free catalog.
*Exclusive Pedestal Installation
*Exclusive Locking Device
*Nickle Plated Steel Corner Plate
*Rounded Non-Splinter Corners
THE MONROE COMPANY, 60 Church Street Colfax, Iowa.

under the system outlined. Recorded receipts can be verified by the signed cash summaries of each week's collections and by comparison with the credits shown on the monthly bank statements. Disbursements can be checked to approved supporting vouchers, or, in the case of salary payments, to the minutes of the board of trustees. Transfers to the Benevolence Fund are supported by a quarterly statement prepared by the treasurer which in turn is supported by a summary of the breakdown of pledges as shown by contributors' account cards and summarized thereon quarterly, and the pledges as recorded on the account cards can be test-checked to the signed pledges on file in the church office.

Transactions of the Benevolence Fund consist of receipts by transfer from the Current Expense Fund and periodic payments in support of the several activities earlier enumerated. These payments conform to pledges made by the church body at the annual meeting at which the budgets for both Current Expense and Benevolence are approved, except as to local demands for assistance which, of necessity, are left to the discretion of the minister acting with the authority of the board of deacons and within the limit of available funds.

It should be recognized that the methods of controlling receipts at their source which are described above are not universally adopted nor are really effective substitutes generally employed. In the absence of such control, an audit of receipts is not practicable. The most that can be accomplished by an audit in the latter circumstance is a determination that recorded receipts have been properly accounted for.

This discussion has been confined to a consideration of the receipts and expenditures for the normal operations of a church. It is pertinent, however, to call attention briefly to other financial activities with which churches are frequently concerned. Some of these are of temporary duration, as in the case of projects to raise and administer funds for specific purposes—as the construction of a new edifice or the retirement of a mortgage. Others are of a continuing nature, such as trust funds and endowment funds. The accounting requirements of the former group are quite simple and are dependent upon the particular conditions attending the establishment of the separate funds. The other group falls within the specialized areas of trust and investment accounting, the principles of which are quite definitely established and generally recognized.

Ministerial Oddities

(From page 6)

rest of the district, the Ibstock, Leicestershire Parish Council asked the Ministry of Health to increase the fee paid to ministers at funerals from 2s. 6d. to 5s.

* * *

S. Maurice Watts wrote: "The absence of many ministers on holiday throws on those who remain an extra number of weddings and funerals. I have now become almost acclimatized to Scottish customs on these solemn occasions. It seemed strange to me at first to find that there are no churches and chapels in the cemeteries. . . . They are actually rendered quite unnecessary by the fact that the funeral service takes place in the home. As women seldom attend at the cemetery, this arrangement does allow them a share in the service.

"There is another funeral custom which always affects me very much. There is a long tasselled cord attached to each handle of the coffin, and at the committal these are held by the nearest male relations and friends while the coffin is lowered, and then the cords are thrown in. It adds a touch of personal intimacy which is most moving."

Facts for the Organ Committee

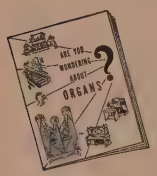
The Hammond Organ is the *only* church organ that cannot get out of tune. It is the only church organ with a continuous record of negligible maintenance cost extending over 15 years, involving some 20,000 installations in large and small churches in every country of the world. These are only two of many reasons why—year after year—more churches continue to choose the Hammond Organ than all other comparable instruments combined.

Church model, used in some 20,000 churches. Price on request.

PRICES START AT $1285* FOR THE

HAMMOND ORGAN

MUSIC'S MOST GLORIOUS VOICE



FREE! Interesting booklet "Are You Wondering about Organs?" Answers the questions you'll want answered before you buy any church organ. Send for your valuable copy now, while quantities last.

*F. O. B. Chicago; includes Federal excise tax which is rebated to churches.

Hammond Instrument Co.
4224 W. Diversey Avenue, Chicago 39, Ill.
Please send me absolutely free and without obligation your booklet:
☐ "Are You Wondering about Organs?"
☐ "49 Tested Ways of Raising Money for a Church Organ"

Name.....

Street.....

City ..... *P.O. Zone* ... *State* .....

© 1950, Hammond Instrument Company

Sermons From Hymn Studies

New Book of Hymn Studies Provides the Inspiration

*by Philip Furst**

A CONGREGATION which is receptive to services of an unusual kind are the delight of any minister who finds satisfaction in leaving the beaten track occasionally in search of new ways of enriching the worship experience.

The dismantling of our organ as required by a church renovation project prompted our volunteer choir to propose that on our last Sunday before moving to the high school auditorium we have a service centered in musical beauty. I readily took up the suggestion as a friend had recently given me a copy of Bailey's *The Gospel in Hymns*† and I was eager to make use of it. The fact that several infants were to be baptized at this service seemed a bit incongruous at first, but I realized on second thought that, providing the infants cooperated, there was nothing inharmonious in celebrating the sacrament of infant baptism in a musical service.

The service was well attended. The congregation, having scanned the unconventional order of service, were apparently anticipating the morning's worship. Following the usual prelude, invocation and Lord's Prayer, a high spiritual note was struck in the opening hymn which was "Jerusalem the Golden." Scarcely had the "Amen" of this inspiring hymn died away when the parents brought their infants for baptism and the sacrament was observed with quiet dignity. The ensuing anthem, Drozdof's "Prayer," came almost as a benediction to the sacrament.

A responsive reading is customary somewhere near the beginning of our service, so it appeared fitting that we turn to the familiar hymn "This Is My Father's World" and treat it antiphonally; the minister reading the opening four lines of each verse, the congregation replying with the closing four lines of each verse, i.e.,

Minister:
This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.

All:
This is my Father's world:
I rest me in the thought
Of rocks and trees, of skies and seas;
His hand the wonders wrought.

As a prefatory comment to this reading I made a few remarks regarding both the author and composer, selecting the references for their spiritual and human interest values. For the reading to proceed smoothly, the choir was briefed on the procedure and led the congregation in their readings.

In the prayer which followed the receiving of the offering, I exalted music as a sacrament of praise to our heavenly Father.

As a major musical emphasis, I un-

*Minister, Irvington Presbyterian Church, Irvington-on-the-Hudson.
†Charles Scribners Sons.

HYMN STUDY SERVICE

Presbyterian Church, Irvington-on-the-Hudson

Prelude	Andante of Sonata 1	Borowski
Doxology		
Invocation		
Lord's Prayer		
Hymn	Jerusalem the Golden	Ewing
Sacrament of Infant Baptism		
Anthem	Prayer	Drozdof
Antiphonal Reading	My Father's World	
Offering of Our Gifts		
Scripture Reading	Old Testament Selections	
Hymn Story	Guide Me, O Thou Great Jehovah	
Hymn	Cwm Rhondda	Williams
Anthem	Onward, Ye Peoples	Sibelius
A Message	The Summons of the Kingdom	
Hymn	Rise Up, O Men of God	Festal
Benediction		
Postlude	Toccata	Boellmann

dertook to prepare the congregation for a truly appreciative singing of the great hymn "Guide Me, O Thou Great Jehovah." The Welsh tune *Cwm Rhondda* is incomparably superior to all other settings and lends itself to interesting comment. The life and work of the author, William Williams, also provides inspirational material for he was in his day a kind of Wesley among the Welsh people. A deeper appreciation of this hymn calls for background readings selected from the experiences of the Israelites during their wilderness wanderings. Accordingly, I read from some of this narrative material in the books of Exodus, Numbers, Joshua and Psalm 78.

For the singing our choir rehearsed carefully. The congregation was asked to allow the choir to sing alone the next to the last repeat line at the end of each verse. This enabled the choir to bring out the Welsh flavor inherent here, and it allowed the congregation to catch their breath before coming in with strength on the repeating line, i.e.,

Choir: Feed me till I want no more,
All: Feed me till I want no more.

It was gratifying to observe the spirit and enjoyment with which our people sang this hymn, which all too frequently has been slighted by congregational *soto voce*.

Preceding the morning message our choir sang Sibelius' "Onward, Ye Peoples," an appropriate note to introduce my theme "The Summons of the Kingdom." The climax of the service was planned to find expression in the closing hymn "Rise Up, O Men of God." It was possible to attain this effect by anticipation, through introducing lines and thoughts of the hymn into the preceding message.

The many favorable comments regarding the service seem to me to indicate that the effort put into this service by the choir and myself was well rewarded. With the wealth of material available today in such books as Bailey's *The Gospel in Hymns* for the development of hymn background and appreciation, I am looking forward with pleasure to the planning of other services of this kind during the coming year.

IN THE GARDEN

An inexpensive gift booklet for those who mourn. A splendid follow-up for the funeral ministry.

10c Each; $1.10 Per Dozen
25 or More at 8c Each
Mailing Envelopes—1c Each

CHURCH MANAGEMENT, Inc.
1900 Euclid Ave. Cleveland 15, Ohio

SAMUEL EVANGELICAL CHURCH, CLAYTON, MISSOURI; ARCHITECT: THEODORE STEINMEYER

CONTRIBUTING TO AN ATMOSPHERE OF REVERENCE

There is more to church furniture than wood, screws, glue, and varnish. Church furnishings, built with beauty and integrity by American Seating Company, make an important contribution to the atmosphere of reverence so important to a worshipful attitude.

More than 60 years of experience, including thorough familiarity with liturgical correctness and ecclesiastical tradition, enter into the design and manufacture of American Bodiform pews, chancel furniture, pulpit and communion sets, and Sunday school equipment.

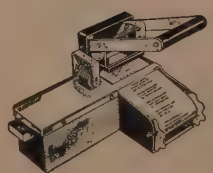
Let our Church Furniture Designers have the privilege of planning with you whenever you consider building, remodeling, or reseating your church. In all our church furnishings, and in American Folding Chairs, you will find the true economy of long service. Write to us in detail.

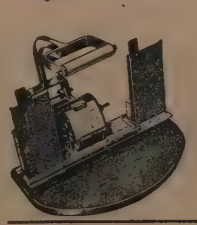
American Seating Company

WORLD'S LEADER IN PUBLIC SEATING

GRAND RAPIDS 2, MICHIGAN • BRANCH OFFICES AND DISTRIBUTORS IN PRINCIPAL CITIES

MANUFACTURERS OF CHURCH, SCHOOL, AUDITORIUM, THEATRE, TRANSPORTATION, STADIUM SEATING, AND FOLDING CHAIRS





NEW "MASTER ADDRESSER"

No Stencils, No Ink, No Ribbons, No Plates

Addresses envelopes, post cards, folders, etc. from Master Tape. Anyone can address 800 per hour. Machine complete with supplies for 500 names, tax paid.....$30.47 Delivered

Free ten-day trial if desired — Folder free

ELLIOTT ADDRESSERETTE. Use typewriter to make your own plates for 1.5c each. Plates guaranteed for 10,000 addressings. Addresserette, $45.00; federal tax, $2.70; stencil moistener, $2.00; typewriter clamp, $1.75; ink, bottle, 90c; short feed tray, 80c. TOTAL $53.15, plus stencils at $1.50 per 100.

PRINT-O-MATIC A-2 post card printer—2,000 clear copies per hour—$13.50 complete with supply kit. Prepaid.

TAPE RECORDERS: Crestwood, Elcor, Revere and others.

Specialists in Business Equipment for the Church—Record Systems, Files, Desks, Bulletin Boards, Duplicator Supplies

DONALD F. ROSSIN CO.

423-C SO. 5TH STREET MINNEAPOLIS 15, MINNESOTA

Telephones LI. 6570 and CH. 9146

Productive Pastures

by Hobart D. McKeehan

A Deeper Meaning of Faith*

by Arnold H. Lowe

WE are on the threshold of an unpredictable era. To pose as a prophet during our days is full of risks and more often than not an invitation to find out that prophets can be wrong. The confidence and hope which we built for ourselves during the foolish years of scientific optimism have broken down under the weight of problems which now beset us. These are serious problems. Each day brings them into new relief. Every political gathering accentuates them. Every economic conference throws them into new highlights. Every tension between management and labor reminds us of them anew.

If all our problems were of the same pattern, it would be simple. Then one or the other wise man might solve them. But these problems are not confined to any single area. They spill over from one area into many other areas. They touch many interests and therefore are beyond the knowledge of any one man or any one group of men.

What characterizes us more than anything else is our intellectual and spiritual isolation. We belong to this day, but we are not at home in it. There are times when we feel that we do not belong to any other day. On the one hand we have lost the rich values of the past. The judgments of moral tradition have been widely discarded. We have turned from the religious stabilities of former times. Economic laws have been defied, and political trends have been upset like an applecart. The firm landmarks are gone.

On the other hand the future is unpredictable. No scientist can safely foretell what is around the corner. Not only is he unable to keep abreast of new discoveries, he cannot predict the moral application of these discoveries. * * * Concerning the future, one man is as ignorant as is the other. The past, with all its experience, is no longer a reliable guide. So we have neither past nor future; we are isolated.

But our isolation is also spiritual. We have become alienated from God. God holds little reality for most of us. Except when driven by harsh necessities, God seldom enters our thoughts. Few of us ever ask ourselves, What would God have me do? We go through life as though God were shut up in heaven and did not see.

On the other hand we walk like strangers on the earth. That is sheer tragedy, for the earth is our only home. The joys that come our way, the fruits we gather from our labors, the friendships that undergird our lives, are all found on the earth. There is no other place to go. That is the pity of it: to live here and be a stranger, or worse, to live here on the earth and fear its power.

Yet even in our isolation we are wistful. That is our glory and that is the hope within us. There is in us the quiet, though often dim, confidence in the eternal wellsprings. Something in everyone of us clings to the things of the spirit. Perhaps this does not reveal itself until we are knee deep in trouble. There is a familiar ring about the words of the pilot, who with seventeen others survived the fatal crash into the Atlantic. "We held no evangelistic meetings on the life raft," he said, "but we all prayed." No, the things of the spirit run deep within us. There are times when we surprise ourselves. God means more to us than we thought. But let us say this clearly: A shallow faith, which breaks through only in moments of desperation, is not enough. These times call for a deeper faith. Now, as often before, faith must have a deeper meaning. It must be in everything; it must color every experience; it must transform every situation.

HOBART D. McKEEHAN

A. We need faith for ourselves. The barren faith that God created the universe is an intellectual necessity for most of us, but it is not enough for our hearts. I know that it is not enough for mine. I need a guiding light. The road is too dark.

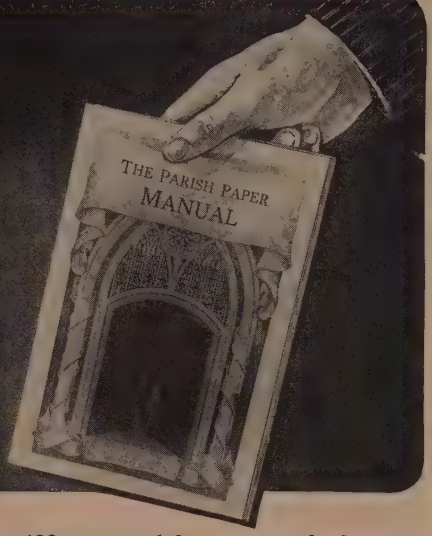
B. It is not enough to believe that there is much good in this world. Our faith must have a deeper meaning. It must persuade us that the unperformed good in us can find expression. There is power within everyone of us to do infinitely more than we have done. We have great resources. It is not lack of spiritual power which holds us back; nor is it want of moral strength which fetters our minds; it is lack of faith. Once we have that faith the good in us comes to light, the strength in us makes itself felt; the hope in us makes life rewarding for ourselves and for others.

C. It is not enough to believe that in the end God sets all things right. We must reach deeper. We must believe in men. If we are to judge only by the front page of a metropolitan newspaper, the verdict will not be a happy one. Man seems to be incorrigible. What a sorry mess it all appears to be. Here is every conceivable misconduct, every manner of misfortune, and every kind of deviltry. When we look at this world as it spreads itself before us in our morning editions, we are tempted to lose our faith in man, and we want to know what in heaven's name God was about. At such moments, we ought to look at men and women more closely. They are better than the front page of the newspaper seems to indicate. When I look upon men and women as I have known them through the years, my respect grows, and more than that, my faith. And it is my faith which convinces me that the most important task in this world is not to build great fortunes, or great cathedrals, or great dams, or magnificent halls of learning, but people—just men and women.

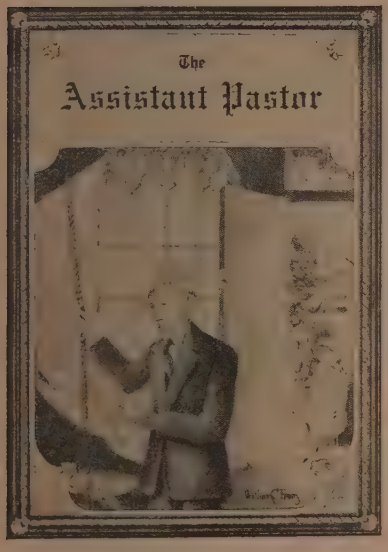
D. It is not enough to believe that Jesus was the finest example of man-

*Quoted from "Start Where You Are," by Arnold H. Lowe. Harper & Brothers. $2.00.

This may be *just* the book you're looking for



This free book tells you about a plan now being used by more than 400 successful pastors which made it possible for them to increase their church attendance from 30 to 60 per cent; to increase their church collections from 20 to 50 per cent; a plan that not only saves their time but also broadens their sphere of influence; a plan that enabled them to present the Gospel to every man, woman and child in their respective communities.



This Book Tells You How a Parish Paper Will . . .

Increase Church Attendance

By visiting regularly every home, a parish paper rekindles enthusiasm for your church. It attracts those who do not attend any church service.

Attract and Hold the Young Folks

A parish paper gives the news of the Sunday school and makes the young people conscious of their responsibility to the church.

Widen Your Sphere of Influence

A parish paper keeps you in touch with members, out-of-town members and non-members. It is your personal representative, entering every home in the community.

Save Your Time

It makes far more pastoral calls than you can ever hope to make personally. It brings joy and comfort to the sick and shut-ins. It keeps all informed.

Add to Church Finances

Parish paper publishers report that collections always improve as members and friends take a greater interest in the program of their church.

FOR SAMPLES, PRICES AND FULL PARTICULARS REGARDING OUR SERVICE AND THE HELPFUL SIXTEEN-PAGE ILLUSTRATED PARISH MANUAL CONTAINING DETAILED EXPLANATION OF PUBLISHING PROCEDURE, FILL OUT AND MAIL THE COUPON.

Do it NOW. No obligation, of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name .....

Street .....

City ..... *State* .....

CM

The National Religious Press

523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN

. . . and Hillyard licks the costly floor maintenance problem for building management! With all but 8.7% of your floor maintenance dollar going for labor—it's logical that the less time it takes to use floor cleaning materials, the more money you can save on maintenance. Specialized Hillyard products are fast in action, highly efficient. Economical Hillyard care is the choice of architects, builders, management the nation over.

*According to National Survey

APPROVED WITH LABOR-SAVING

ONEX-SEAL

Offers real floor protection and low-cost daily upkeep for terrazzo, cement, other hard-surfaced floors. Seals dirt-catching pores, quick dries to a long-lasting, glossy finish. Super Shine-All, the neutral chemical cleaner, keeps it looking nice. Onex Seal and Super Shine-All are both U/L approved as "anti-slip."

APPROVED WITH QUICK-ACTING

Super HIL-BRITE

Goes on with a mirror-like finish . . . without buffing or polishing. Safe, because "Underwriters' Laboratories approve Hil-Brite as 'anti-slip'." Use on asphalt tile, linoleum, other composition floors. Daily brushing with Hil-Tone treated mop keeps floors attractive and sanitary.

The Hillyard Maintaineer in your vicinity knows other ways to bring floor costs down to earth. Consult him.

HANDLE WITH HILLYARD CARE

St. Joseph, Missouri

hood the earth has known. We need a deeper faith. We need a faith which centers around the healing and redeeming power of God in Christ as our Lord. It has little to do with creeds; they are useful, but they are not indispensable. It has less to do with what men have said or thought concerning God or Christ for that matter. These things are intriguing, or at least interesting—they may even be significant—but they are not indispensable. Faith reaches beyond such things. It gives us the assurance that God is available; that he can be used as a man uses a well; he drinks from it and finds strength. It gives us the certainty that Christ is real—as real as my neighbor's hand. It is as refreshing as the breeze which brushes my face.

That is the ultimate of all things in faith. Not words, not creeds, not progress, not things—but God, and after God, Christ.

* * *

When we can look forward with serenity to tomorrow, when there is no longer any fear, then we shall have found the deep meaning of faith. Such faith is no substitute for truth; it is the way to truth; the only truth which in the end can satisfy a man's mind and can bring peace to his soul.—From *Start Where You Are* by Arnold H. Lowe; Harper and Brothers, $2.

POETIC WINDOWS

Eternal Hope

Eternal Hope! When yonder spheres, sublime,
Pealed their first notes to sound the march of Time,
Thy joyous youth began,—but not to fade.
When all the sister planets have decayed;
When, wrapped in fire, the realm of ether glow,
And Heaven's last thunder shakes the world below,
Thou, undismayed, shal't o'er the ruins smile,
And light thy torch at Nature's funeral pile.

—Author Unknown.

Know Me Truly

I cannot be all things to you:
Never the silver slanted rain;
Never the lefy rise and fall
Of limbs along a windy lane;
Never the silences of snow,
The quiet grace of simple stone;
Never the curving of the hour
When every love must wait alone.
All that I have is transient song
Brief as the frost in April's wood,
Having no season—like as not
Here for a moment, gone for good.
Think of me then as what I am,—
Molded of earth's reality—
Knowing the gifts I cannot give,
Knowing the things I cannot be.

—Marjorie Lee

Love

Set me as a seal upon your heart, as a seal upon your arm,
For strong as death is love, ardent love as mighty as Sheol;
Its flashes are bolts of flame, of consuming fire.

Many waters cannot quench love, neither can torrents sweep it away.
If a man would give all the wealth of his house for love,
Men would utterly despise him.

Tr. *Song of Songs*, 8:6-7, by Leroy Waterman

A World-Nation

God of the glowing love, making men brothers,
Burn out the dross of belief in the sword;
Fashion one vision more golden than others:
Peace evermore through thy mercy, Lord.

Then shall thy spirit-sons, purged of all hatred,

Spurning all envy and martial reward,
Stand a world-nation, united and sacred,
Pledging eternal goodwill, O Lord.

—Earl B. Marlatt in *Masterpieces of Religious Verse;* Harper

SELECTED PROSE

Mysticism

The simplest material of mysticism is what the mystics themselves have said. One thing that they stress is that the experience is incommunicable. Words are inadequate, and even the mental imagery the mystic uses to himself is only a translation, an inaccurate representation of what occurs. * * * Says St. John of the Cross: "This mystical theology is so simple, so spiritual and generalized, that the intelligence receives it without being enveloped in any kind of image or representation capable of being by the senses." St. Theresa de Jesus, reviewing the statement of another mystic that the inward eye of the soul sees God without corporeal form more clearly than one man can see another, though words and imagination cannot express how, comments "one doesn't see anything, even with the eyes of the imagination, to which one can properly speaking give the name of view. Nevertheless, the impression produced is of a strong emotional focusing on an object of interest, accompanied by some degree of visualization of it. If ideas are thought to be inadequate to describe the experience, words must be still less effective. As the author of the Persian poem *The Mystic Rose Garden* puts it:

Let reason go and abide in the truth,
The eye of a bat endures not the bright sun * * *
Prosody and rhyme weigh not mys-

teries,
The pearl of mystery cannot be compressed in letters;
The Red Sea is not contained in a jug.

* * *

But the acid remark of Solomon Reinach, that if the church has beatified or canonized many mystics, she has silenced many more, is not without point. * * * Dr. Micklem argues that while the perils of delusion and self-deception are apparent in mysticism, those who have in their own experience felt the "Spirit of the Highest" to any degree will be unwilling to set limits to the extent of union with God possible to mortal man. Mysticism is a two-edged instrument for a religious body to recognize or employ. On the one hand, it helps to maintain religious integration by setting standards—of intense concentration on religious matters, of the supreme value of human orientation towards a concept of divinity, and of association of that concept with social values of truth and goodness, and aesthetic values of beauty. By making religious interests appear identical with these important social interests it gives both a strong reinforcement. Its assertions of the reality of specific religious experience are a shield against the darts of the infidel. Both leadership and catharsis may be provided by mysticism. On the other hand, by its insistence on the ultimately personal nature of religious experience it offers a challenge to organized religious institutions. The way of escape can be used too easily. Authority can find that the shield is held by a free-lance, not by any soldier of the regiment. Hence the mystic is looked on jealously by the controllers of any organized religious body, lest his utterances fall outside the normal bounds of the ideology. And if pressed too hard he may abandon his church and look to found a new unit in which his own brand of interpretation of reality will be more acceptable. How many religious cults of today are not the products of the splinter groups of mysticism? — Professor Raymond Firth in *The Rationalist Annual, 1950;* Watts & Company, London.

The Foundations of Hope

F. S. Marvin's book on the nineteenth century was called *The Century of Hope.* The twentieth century might be called the century of disillusion. One by one the things in which men put their trust have failed. Scientific advance has not produced plenty. Education has not stopped war or crime. Broadcasting has not successfully enabled nation to "speak peace unto nation." International intercourse has not produced international good will.

Give Your Religious Pictures

The Professional Showing They Deserve!

If you use make-shift screens or screens that are yellow with age or that do not hang smooth, your pictures will be dull, blurred and distorted.

Why risk spoiling your visual programs when you can be sure of professional quality projection by changing to

DA-LITE
CRYSTAL-BEADED SCREENS

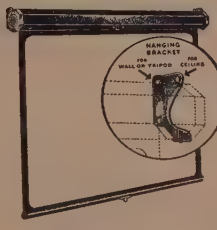
They improve brilliance and sharpness 200 to 500%. They bring out the full beauty of your pictures in crisp detail. The rugged construction of Da-Lite screens assures many extra years of bright, clear, theatre-quality projection. Da-Lite's 42 years of experience in making fine screens are your guarantee of lasting satisfaction. Styles and sizes for every church requirement. Your pictures deserve the best. Ask your dealer for Da-Lite screens.

Photo Courtesy Church-Craft Pictures

De-Luxe Challenger

DA-LITE HANGING SCREENS

Durable Da-Lite hanging screens are unequalled for trouble-free service in semi-permanent installations in classrooms and auditoriums. The electrically controlled Electrol model provides utmost convenience. Other models, spring-operated, are available in a wide range of sizes.



Da-Lite Model B

Moderately priced hanging screen for classrooms and small auditoriums. Square and rectangular sizes from 30″x40″ to 70″x70″ inclusive.

DA-LITE TRIPOD SCREENS

Where screens must serve in several places, Da-Lite tripod models offer many advantages. The De-Luxe Challenger shown above combines theatre-quality projection with light weight, durability and unmatched fabric protection. Square and rectangular sizes 30″x40″ to 70″x70″ inclusive.

Write for FREE Sample of

DA-LITE (Reg. U. S. Pat. Off.) **CRYSTAL-BEADED SCREEN FABRIC**

Compare it with your present screen and see if you do not need a new one. Valuable brochure, "Planning for Effective Projection," also sent with fabric sample. Fill in coupon—paste on post card and mail today.

DA-LITE SCREEN COMPANY, INC.
2751 N. Pulaski Rd., Chicago 39, Ill.
Please send FREE sample of screen fabric and details and prices on Da-Lite Screens.

Name.....
Address.....
City.....Zone....State.....

Mail Coupon Now!

Now!

Advance Your Church With Proven Publicity!

Promote attendance and support for your Church, bring greater influence, awaken new Church interest with tested publicity methods. Our proven-effective newspaper announcements reach the whole community, re-vitalize your own members with a basic "go-to-Church" appeal, directed to your Church. Highly endorsed by many Churches, based on results. Investigate this low-cost service now for the future upbuilding of your Church.

FREE Send today for illustrations and complete details showing how you can put your Church ahead.

Church Publicity Service

204 Court Square Building, Binghamton, N. Y.

In such days it is well to note that hope is one of the cardinal virtues of the Christian religion. It is not so much a Christian duty as a Christian's inalienable right. On what is it based, when there is so little in the secular world on which it may rest?

In the last resort it rests on faith. The ancient Israelite's religion was a religion of hope, a religion which confidently looked forward to "a good time coming," however variously that good time was envisaged. A vindication of God's power, the triumph of justice, the abolition of pain and cruelty—these were the elements which went to make up "the hope of Israel." They were focused in the hope of a God-sent Deliverer, on whom the divine spirit would rest in special measure. This hope was the corollary of their faith. They were so sure of God's goodness to them in the past that they could not doubt its adequacy for the future.

Christ's disciples, after his death and resurrection, became convinced that the hopes of the past had been fulfilled in him, and that in him must now be concentrated all their hopes for the future. The picturesque language of the New Testament is always touching on this theme. Christians have "begotten again unto a living hope." St. Paul calls the indwelling Christ "the hope of glory." God himself is described as "the God of Hope."

How can all this be translated into the everyday language and experience of the twentieth century? Certainly not by "whistling to keep our courage up," nor by indulging in groundless optimism. Nor is Christian hope a favorable estimate of things, based on ordinary calculations. "Hope that is seen is not hope." Its very nature is to go beyond the evidence so far available. It depends on "the evidence of things not seen."

The only ground of Christian hope is faith in God as living and fully trustworthy. Confidence in his wisdom, his power, and his love is the secret of a hopeful attitude to the unfolding drama of the world and the unseen future of personal life. Browning's familiar line, "All is right with the world," did not give due weight to the present power of evil, but its ultimate source of optimism was true—"God's in his heaven." This confidence gives the Christian a ground of hope not subject to the exegencies of earthly fortune nor bounded by the term of earthly life. It says nothing as to the probable course of political events, nor of private prospects for the future, but it generates a spirit of cheerful courage which does in fact play a part in molding the course of events.

Christian faith differs from other philosophies in that it sees in the life, the death, and the resurrection of Jesus Christ the embodiment in this world order of God's victorious goodness, while the fellowship of the church, not least by the recurring cycle of its festivals, provides an environment in which this faith can survive and flourish. — From *Religion Through the Year;* Times Publishing Company, London.

Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

So You Are Going to Be a Chairman!

*by Margaret McCord Lee**

(Setting: The living room of Mrs. Willinghouse. She is entertaining a few guests at tea. The Guests: Mrs. Makepeace, Mrs. Seldom and Mrs. Prominence.)

MRS. MAKEPEACE: So you are going to be a circle chairman this year! But why? It is such a dull job.

MRS. WILLINGHOUSE: (*Starts to speak but just opens her mouth . . .*)

MRS. SELDOM: Dull! Oh dear yes! And such a thankless one. . . . You know it's so hard to get any cooperation. . . . Of course I haven't attended meetings for ever and ever so long.

MRS. WILLINGHOUSE: (*Again starts to speak*).

MRS. PROMINENCE: My dear, it is so sacrificing of you to give up all your other activities and bury yourself in church work. . . . That's what it amounts to — a burial.

MRS. SELDOM: I can't see why you did it. You must have been caught in a weak moment! Believe me no nominating committee would ever approach me!

MRS. WILLINGHOUSE: Now just a minute here. . . . Yes, I'm going to be a circle chairman. And do you know why?

ALL (*Chorus*): No! Why?

MRS. WILLINGHOUSE: Because I happened to hear a sentence the other day.

ALL (*Chorus*): A sentence! (*Look at each other in surprise*).

MRS. WILLINGHOUSE: (*paying no attention to the others*) It was: "Churches are full of willing people—those willing to work and those who are willing to let them." It has stayed with me ever since.

MRS. SELDOM (*repeats slowly*): "Churches are full of willing people—those willing to work and those who are willing to let them." (*Gives a little moan*).

(*There is complete silence for a moment as all are thinking, then they all begin to speak.*)

MRS. MAKEPEACE: I never thought of it like that before.

MRS. PROMINENCE: Nor I! That can be a challenge. . . .

MRS. WILLINGHOUSE: That's how it hit me too! And of course Mrs. Prominence the only reason it can be a challenge is because we aren't doing our share.

MRS. SELDOM: Every woman in this room has been willing that others should work . . . none of us were ever willing. . . .

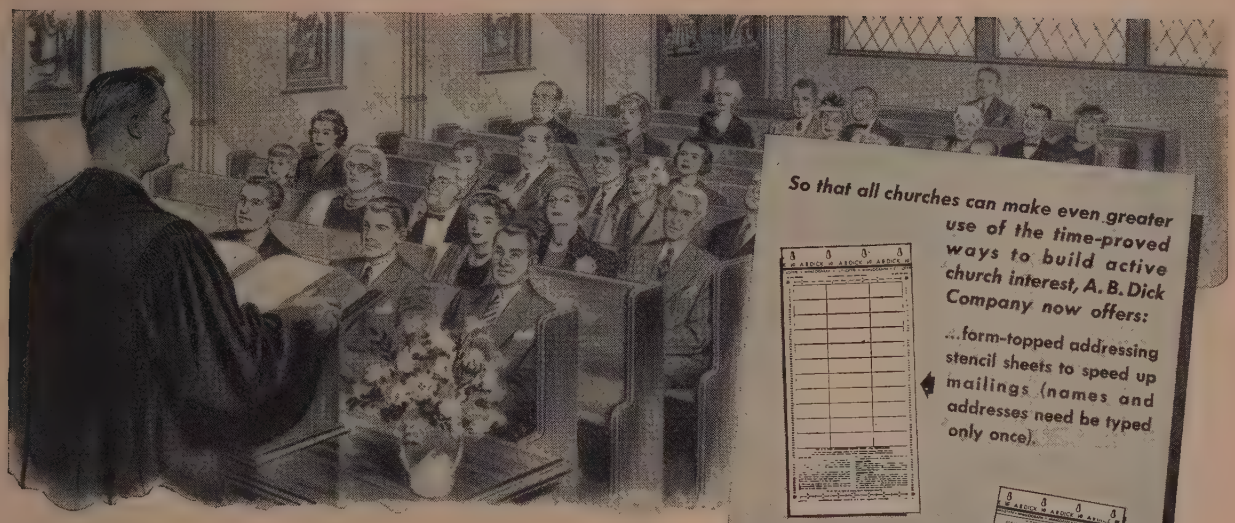
ALL (*Chorus happily*): So you are going to be a chairman. . . . We'll all help! You can count on us!

*Mrs. W. Howard Lee, St. Augustine, Florida.

BOOKISH BREVITIES

Because of what I believe to be its significant and permanent worth I shall write of but one new book this month. The title of the book is *Jesus and His Parables,* and the author—one of the foremost of living New Testa-

(Turn to page 32)



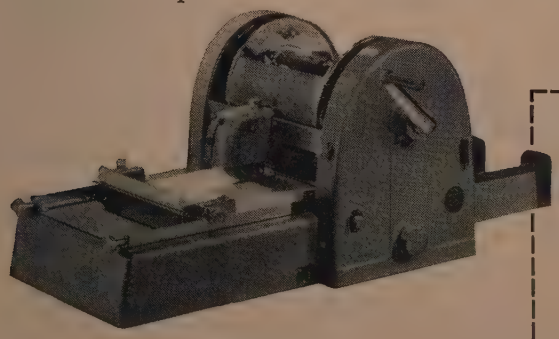
"What can I do to fill my church on Sunday mornings?"

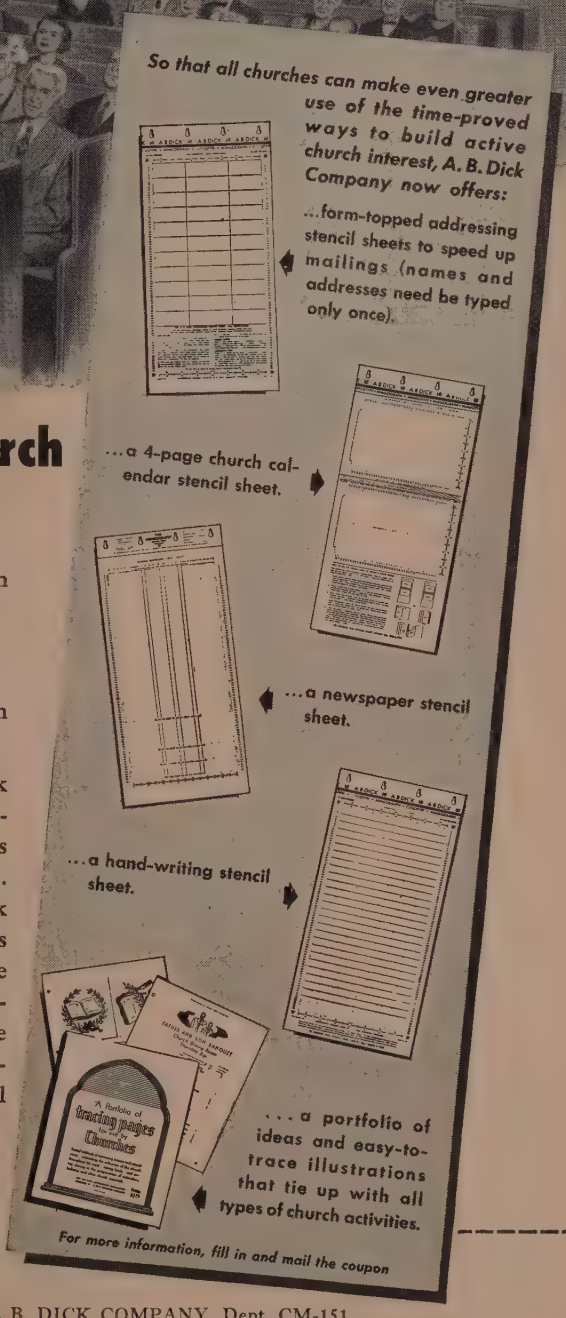
Here are the reasons many people give for attending church regularly:

To receive spiritual comfort
To enjoy church music
To see church acquaintances and talk about church affairs

Thousands of churches now own one or more A. B. Dick mimeographs to stimulate interest and thus increase attendance with regular mailings of inspirational messages, news about church music, church members and church affairs.

And now there is a complete new line of A. B. Dick mimeographs including high speed electric-drive models along with smooth working hand-operated models for use with all makes of suitable stencil duplicating products. Pictured below is one of the new low-priced models that make it possible for any church to use proved methods for building congregations. To get complete information, simply fill in and mail the coupon.




So that all churches can make even greater use of the time-proved ways to build active church interest, A. B. Dick Company now offers:
...form-topped addressing stencil sheets to speed up mailings (names and addresses need be typed only once).
...a 4-page church calendar stencil sheet.
...a newspaper stencil sheet.
...a hand-writing stencil sheet.
...a portfolio of ideas and easy-to-trace illustrations that tie up with all types of church activities.
For more information, fill in and mail the coupon

A·B·DICK
THE FIRST NAME IN MIMEOGRAPHING

A. B. DICK COMPANY, Dept. CM-151
5700 W. Touhy Ave., Chicago 31, Ill.

At no obligation, send me more information on:

( ) addressing stencil
( ) 4-page calendar stencil
( ) newspaper stencil
( ) handwriting stencil
( ) illustration portfolio
( ) A. B. Dick mimeographs

Name..... *Position*.....
Church.....
Address.....
City..... *Zone*..... *State*.....

Trinity Church, Asheville, North Carolina
Rev. J. W. Tuton, Rector

Church lighting as an art can be coordinated with church lighting as a science to improve the architecture, the general decorative effect, and at the same time help put the congregation at ease and induce attention to the service. Note, in the illustration, that (1) the Nave is lighted by lanterns giving general diffused light, (2) the choir stalls are lighted by open bottom lanterns which give excellent light downward, yet little light in the eyes of the congregation and, finally, (3) two opaque shields suspended over the Communion rail give ample and well distributed light on the Altar and in the Sanctuary generally. Send for our questionnaire and booklet, "Church Lighting Trends".

RAMBUSCH
Designers Decorators and Craftsmen
40 West 13th St. ~ New York 11, N.Y.

Rambusch for Decoration, Murals, Altars, Altar Rails, Pulpits, Lighting Fixtures, Woodwork, Art Metal and Stained Glass Windows

CHURCH FURNISHINGS

Distinctive, hand-carved pulpits, altars, lecterns, baptismal fonts, tables, seats — in authentic period designs.
Beautiful altar sets and communion services.
Stained glass memorial windows made to order. Handsomely engrossed Books of Remembrance with repositories, resolutions, rolls of honor.
Send for our free catalog.

WHITTEMORE ASSOCIATES, INC.
16 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

Furnishings for the "Fainting" Room

by Gilbert H. Fuller

MORE and more a well-furnished first-aid room is becoming a necessity in the modern church structure. There's something about the name "first-aid room" that seems to fit more becomingly into the hospital, department store, factory or other fields. Perhaps that's the reason in so many churches it is given other names, such as the "fainting" room. This is an apt term because there's something about crowded church services, especially at Easter or Christmas time, that causes churchgoers to keel over, usually at the most inopportune times. But "fainting" room or whatever it is called, its primary function is first aid.

Many such rooms are incorporated into new churches when the original plans are drawn. But in other churches it is necessary to set aside an existing room and make it over, with new furnishings and equipment, into a restful and useful emergency room. Such projects are constructive and worth while undertakings for women's guilds or other church organizations.

But how to equip such a room? That's always a problem and one that usually can be left to the individual tastes of the committee in charge appointed by each church group. However there are certain fundamentals that should be kept in mind.

For example, the room should be colorful and inviting—not too "chintzy" but cheerful and warm in its essential decorative treatment. On the practical side, it should be furnished in essential pieces of furniture that will stand up for a long period of time and yet retain their original look of modernity and streamlined serviceability. The new metal furniture is good for this type of service because it looks modern, blends well with other furnishings, will stand up admirably under abuse and is extremely easy to take care of.

It is interesting to note, too, that metal is not the cold type of furniture it sounds. Furnishings in metal today are in a wide range of colors, not only in the chrome metal itself but in the coverings and upholstery of individual pieces. Coverings can be selected to contrast or match the colors of rugs, draperies or other decorative touches within the room.

Essential furniture for such a room includes, first, a chaise lounge. Select one from the viewpoint both of its comfort and durability. A lounge chair and matching ottoman are also desirable, simply as a comfortable place for a member of the congregation to catch her (or his) breath when feeling faint. A storage cabinet is essential. One of the heavy steel construction is best. They can be purchased with an oven-baked enamel finish, containing sectionalized drawers and large storage compartments. You will want to stock this cabinet carefully with first-aid equipment, including a generous supply of good, strong smelling salts. The prominent physician on the church board can act as counsel on this.

Have a good-sized costumer in the room, too. Again, metal is recommended for long service. You will seldom have a "patient" for the room who is there for a long stay, but it's thoughtful in a well-equipped room to have a convenient place for coats, hats and handbags. Sometimes when a fainting spell comes on and a dash is made for the first-aid room, the faintee will want to stay quiet and secluded at least until the end of the service.

Other pieces can be added, of course, but these are the basic furnishings which are necessary. Mirrors, pictures, perhaps a small dressing table for quick make-up repairs — all these are possibilities. If you buy a vanity, it's advisable to select one with either a stainless steel or Formica top that's impervious to acids and other damage. It will look better longer.

Churches don't go looking for trouble ordinarily, but it's just as well to be prepared when trouble comes. A first-aid room oftentimes is the answer.

Bookish Brevities

(From page 30)

ment scholars—is J. Alexander Findlay. Perhaps I can do no better, to show something of the purpose and genius of this book, than quote some words from the author's preface: "The best modern evangelical theology is in real danger of creating a new kind of Pharisaism, interested in Christian ideas, such as the doctrine of the church or the 'theology of crisis', rather than in common earthly men and women. The denunciation of 'humanism' has perhaps gone on long enough; by this time it is surely common ground among thoughtful men that human nature cannot help itself, that necessary evolutionary progress is a delusion,

and that it is one of the Christian preacher's tasks to shatter the last remains of *laisser-faire* in religion as it has been shattered in political and economic thought. But the question still meets us, as we turn back from the Epistle to the Romans to the parables of Jesus: why is there little or nothing of all this in them? Why are they so completely different as they show themselves to be when we look at them with eyes clear of traditional morals imposed upon them, from all other stories told for edification by pious people? There must be a reason, and we must find what it is, for 'Make yourselves friends of the mammon of unrighteousness' is as much part of the word of God as 'Except you repent, you shall likewise perish'. Why are the parables of Jesus so little like our sermons or devotional manuals, with an obvious evangelical application and intent? The question clamours to be answered. It is perhaps that Jesus wishes to make us first observers of what God is doing, and only then moralists pointing out what should be done."

As will be inferred from this quotation, Professor Findlay is pleading for a recall to the authentic Christian humanism with which the gospels are brimming over. From critical studies and lucid and logical deductions he shows us that the essential teachings of Jesus were positive; that the Master won sinners to a better way of life not by exposing their badness, but by building on their goodness. As I think of much of the preaching in the recent past it seems to me that many otherwise able and commendable prophets of the Most High have tended to leave out of account two significant—two most significant—truths. The first is the almost inexhaustible power of recovery in human nature, and the second is the regenerating power of the grace of God. All through Professor Findlay's fresh and refreshing studies the reader is made aware of the primacy of these truths. The parables of Jesus are not something added to the gospel; they are an essential part of the gospel. 'It is not the ethical insights that can be distilled from Jesus' parables that are unique, but the gospel contained in or suggested by them" (P. 124). It is my prediction that the publication of *Jesus and His Parables* will result in a somewhat new—or, rather, recovered—emphasis in evangelical preaching and teaching. (The Epworth Press; London, 10/6)

Enthusiastic leaders of churches owning instruments tell us that the worth of this electronic carillon cannot be expressed in dollar value, or even in the pleasure its beautiful music gives the community. Again and again they agree on ten outstanding benefits *they have tested* after choosing "Carillonic Bells":

1. They "advertise" the church.
2. They prepare folks for worship.
3. They increase attendance.
4. They enhance the beauty of the service.
5. They increase membership.
6. They comfort the sick and shut-ins.
7. They inspire new character in many.
8. They bring religious thoughts every day.
9. They create a cultural atmosphere.
10. They build the influence of the church.

We'll gladly arrange for you to hear "Carillonic Bells" played on an installation near you. Then judge its superiority for yourself, and see how reasonably your church can install one. Write for descriptive literature:

CARILLONIC BELLS
SCHULMERICH ELECTRONICS, INC.
16101 Carillon Hill, SELLERSVILLE, PA.

"Carillonic Bells" is a trademark. It denotes electronic carillons produced by Schulmerich Electronics, Inc.

CAMP AND CONFERENCE DIRECTORS

LET US PAY THE MEDICAL BILLS FOR *your* CAMPERS

Hundreds of camp men know from experience the prompt courteous attention given all arrangements and claims.

Low Cost — Write for Latest Details

Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
310 E. BERRY STREET — FORT WAYNE 2, INDIANA

What to Do With Your Burdens

*A Sermon by Clarence E. Macartney**

Every man shall bear his own burden.—Galatians 6:5.

Bear ye one another's burdens.—Galatians 6:2.

Cast thy burden upon the Lord.—Psalm 55:22.

AT the end of a prayer request recently put in the Prayer Request Box was this sentence: "The burdens of life are heavy." The preacher is never "beating the air" when he speaks upon the subject of burdens. Each man has his own burden which he must carry as a soldier carries his pack on the march. There is a burden appointed unto man, just as there is a warfare appointed, and from which there is no discharge.

There are burdens visible and invisible; there are burdens of the body—sickness and pain, and thorns in the flesh; there are burdens of the mind—burdens of care and anxiety concerning ourselves and those whom we love; there are burdens of the heart—sorrow, wounded affection, disappointment, ingratitude. There are burdens of the soul—the burden of temptation, which is laid upon all. If we had the power to see what is going on beneath many a human breast, we should be surprised at what we see. If you listen, you can hear the sounds of a struggle—the scraping of feet, the blow of sword on helmet or breastplate, the labored breathing, the groan of despair and defeat, or the shout of victory. Then, heaviest of all, is the burden of sin, and with it, regret and remorse. Oh, these burdens! I like to listen to the music of a great city. In the morning there is the rush of humanity pouring into the city by train and bus and streetcar and automobile. The chorus of the city grows stronger and stronger and louder and louder until mid-afternoon, when it begins to sink and grow fainter, until at midnight the city is almost deserted, save for the watchman, the police and the night reveler. Yet still, if you listen, you can hear the army of the burdened go marching by, by night as by day, each man carrying his burden, an endless procession. Tramp! Tramp! Tramp! The Bible, which is so wise and friendly a book, has much to say on the subject of burdens.

*Minister, First Presbyterian Church, Pittsburgh, Pennsylvania.

Every Man Shall Bear His Own Burden

At first that may sound like an obvious commonplace. Certainly I must bear my burden. If I suffer pain, it is I who suffer, not you. If I sorrow, it is I who sorrow. If I have transgressed, it is I who have sinned, and who must bear the penalty. What is there then in this statement of the apostle, and what help in it, that every man shall bear his own burden?

But there is more in this inspired statement than just the utterance of a commonplace. It reminds us that it is every man's duty to bear his appointed burden as bravely as he can. Not all do that. Some try to run away from their burdens, or push them on the shoulders of others. Some try to forget or ignore their burdens in business, pleasure or dissipation. A woman, and a mother, giving an excuse for her addiction to drink, said that when she drank she forgot her troubles and her burdens. But no one gets rid of a burden in that way. One asked Socrates why it was that Alcibiades, who was so brilliant and able a man, and had traveled so much, and seen so much of the world, was nevertheless so unhappy a man. Socrates replied, "Because wherever he goes Alcibiades takes himself with him."

Again, your own burden is for your good. That must be so, since God rules over our lives. If we receive the appointed burden in faith and trust, it has the power to bless and purify our lives. That is an oft-reiterated truth of the Scriptures. For example: "No affliction for the present seemeth joyous, but rather grievous. But afterwards, it yieldeth the precious fruits of righteousness to them that are exercised thereby." Again, "Whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth." And again, those words of the Psalmist, "It was for my good that I was afflicted."

The old legend of the clock puts in parable form the truth that our burdens can do us good. The clock in the hall grew weary of its endless task, and said to the master of the house that it was tired of swinging to and fro and holding up the weights, and could do much better if the weights were removed. The master of the house obliged the clock, and, listening to its complaints, removed the weights. Immediately the clock stopped. Your weight that seems so heavy may be helping you to keep time in life. It is related of a general of ancient Greece, Antigonus, that one of the soldiers who fought in his army suffered from an exceedingly painful disease, and one likely at any time to put an end to his life. In every campaign he was in the forefront of the hottest battle. His pain prompted him to fight in order to forget it, and his expectation of death at any time made him fearless of death on the fields of battle. He fought so valiantly, and performed such feats of daring and courage, that Antigonus, to reward him sent him to a renowned physician who cured him of his malady. After that the valiant soldier was no longer seen at the front. Instead of seeking danger as he had done in the past, he avoided it, and instead of risking his life on the battlefield, he sought to protect it. His tribulation made him fight well. His health and comfort destroyed his usefulness as a soldier.

When you think about your burden, and how each man must carry his own burden, it may help you to remember too that your own burden is the one best suited for you. We look about upon others and think their burden must be lighter than ours, and that we would profit by an exchange. But the one you have is the best suited for you. Samuel Rutherford, the Covenanter saint, whose letters rank among the classics of devotions, well said that out of ten thousand trials and thorns that we might have had, this particular trial and burden is the one God has chosen for us. One of the Greek philosophers remarked that if all the misfortunes of which men complain were heaped together and redistributed, every man who had thought his own burden so heavy would now prefer it to the burden that had been laid upon him. It was when he was reflecting upon that saying that Addison, author of the great hymn, "The Spacious Firmament on High," had his dream, which led him to write the famous essay in the *Spectator*. In his dream he heard a proclamation by Jupiter that every mortal should bring his griefs and calamities and throw them together in a heap. Into the central plain, led by an airy figure named Fancy, marched the whole army of mankind. There each one laid down his burden of real or imagined woe. Slowly the heap of discarded burdens grew, until it reached to the heavens. Then Jupiter issued a second proclamation, to the effect that each man could now exchange his affliction and return home with any other burden he might choose. Fancy stood about and recommended

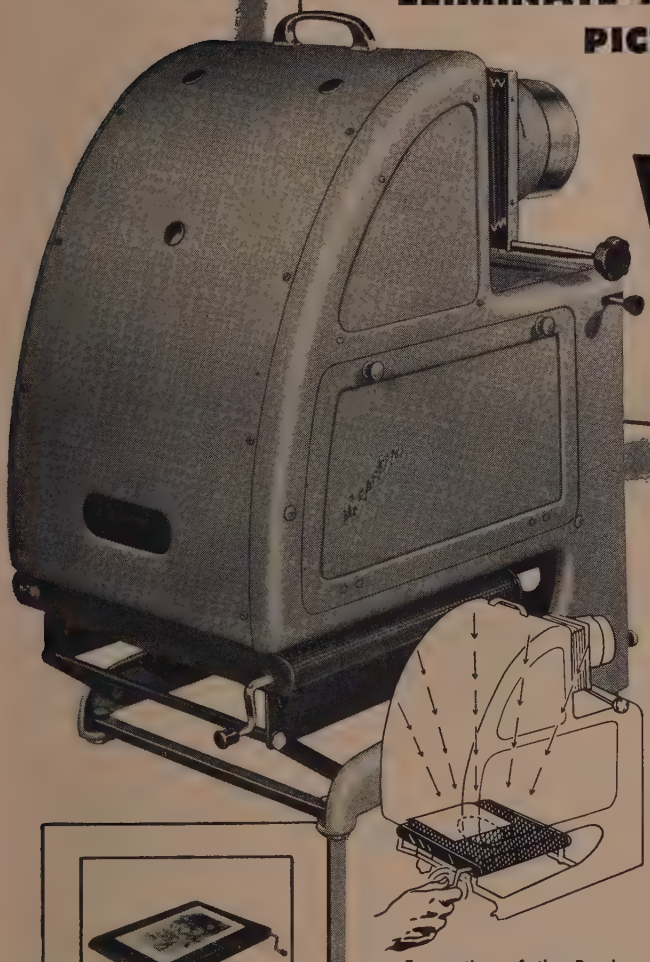
(Turn to page 36)

ELIMINATE MOUNTING AND PICTURE HOLDERS WITH

Beseler

VU-LYTE

Opaque Projector



Fan action of the Beseler VACUMATIC PLATEN* not only holds copy flat during projection, but keeps interior of the projector unusually cool.

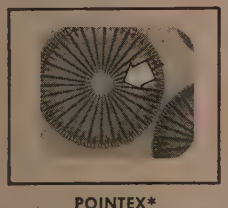
All copy is held absolutely flat on the VACUMATIC PLATEN of this ultra-modern Beseler VU-LYTE during projection, through suction created by a special fan.

There is no need to spend time pasting and mounting copy—or inserting copy into holders. You simply introduce your copy onto the platen, and there it "stays put" without curl or flutter.

As you handle the superb new VU-LYTE, you'll appreciate the exceptional advantages of this VACUMATIC PLATEN. It's one of the exclusive Beseler developments that make the VU-LYTE the most modern and most versatile of visual teaching tools.

Yes, Beseler explored every line in bringing you a projector that gives top-notch results with maximum ease and economy of operation. For instance:

FEED-O-MATIC* CONVEYOR—



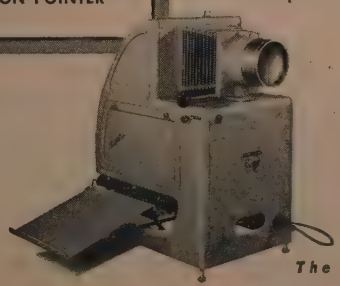
POINTEX* PROJECTION POINTER

1. YOU CAN use the VU-LYTE in a partially-lighted room. Total darkness is unnecessary in order to obtain clear, sharp images and brilliant colors—because VU-LYTE provides *extra illumination*.

2. YOU CAN feed mixed or continuous copy through smoothly, without light flashes, by means of the Beseler FEED-O-MATIC* metal belt CONVEYOR. A full 8½x11 page letter or a postage stamp can be projected with equal ease, without flutter.

3. YOU CAN project a lighted arrow onto any part of the illustration by means of the new Beseler built-in POINTEX* POINTER—thereby pointing out details without leaving the projector.

4. YOU CAN use VU-LYTE on an uneven surface—project on small or large screens. In addition VU-LYTE is an amazingly quiet and cool operating opaque projector.



These advanced, exclusive features, plus others, are incorporated in a projector that weighs only 35 lbs. and **is reduced in price!**

Ask for a **free demonstration** of the precision built VU-LYTE in your own **projection room** and for more information regarding this truly new concept in opaque projection ask for booklet CM.

*Pat. Pend.

CHARLES *Beseler* COMPANY

EST. 1869

60 Badger Avenue, Newark 8, N. J.

The World's Largest Manufacturer of Opaque Projection Equipment

VIEWLEX

300 watt — fan-cooled

PROJECTOR

and case

FREE

when you buy your own selection of

FILMSTRIPS

Fill out and mail this coupon—no obligation

Please send me details of this amazing offer:

NAME

ADDRESS

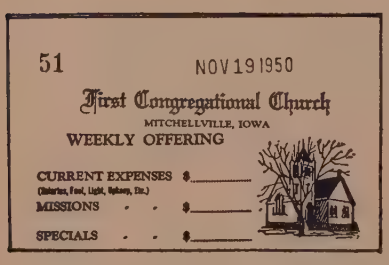
CITY STATE

YOUNG AMERICA FILMS, Inc.

16 E. 41st St., New York 17, N. Y. • Dept. CM

Always the best in films and filmstrips

INDIVIDUALIZE YOUR CHURCH OFFERING ENVELOPES



Pride in the local church is one of the greatest incentives to liberal giving.

Let us tell you how an attractive picture of your own church can be imprinted on your offering envelopes. It will improve their appearance and build church loyalty. Cost is no greater than the older types of envelopes.

ASK FOR FULL PARTICULARS

NATIONAL CHURCH SUPPLY COMPANY

Chester, West Virginia

Little Mr. Can-I-Have

A Sermon for Children

*by S. Rees-Tyrer**

I KNOW a boy whose name is Trevor, but his family call him "Little Mr. Can-I-Have." When he wakes up in the morning he says, "Can I have a brown egg for breakfast?" Before leaving for school he asks, "Can I have some money to buy candy?" When ne sees the parcel arriving from the stores he inquires, "Can I have a piece of cheese?" All the time it is the same, "Can I have this, can I have that..." It is no wonder that one day his father called him "Little Mr. Can-I-Have." The family thought that the name suited him well.

You remember the story of the Prodigal Son. Jesus told of a lad who said, "Father, can I have the share of the wealth that belongs to me?" He was a Mr. Can-I-Have. Lots of people followed Jesus because of the wonderful things he did. He healed the sick. He fed the hungry. But when he spoke to them about sacrifice and hardship they moved away.

A much better name is "Mr. Can-I-Help." There are many who deserve that name. As soon as anyone is in trouble they dash along, and say, "Can I help you?" It is good to hear that, but we need to be careful when we help. It is possible to make ourselves a nuisance. There was a boy who was very anxious to help, but he wasn't always as thoughtful as he should be. He would sometimes take the neighbor's baby out without telling her that he was doing so, thus giving her a very severe fright. In many ways being on the lookout for an opportunity to help others is an excellent habit. But we need always to give thoughtful service.

The best name to have is surely "Mr. Can-I-Be." Yes, I know someone who has deserved that name. For years Frank had faithfully attended the church school. One day he went to the minister and asked "Can I be a junior member of the church now?" Later on he asked "Can I be a teacher in the junior section of the school?" Then late one evening Frank called at the Manse. His eyes were very bright as he stammered, "I've come to ask the biggest question of my life. Can I be a missionary?"

Mr. Can-I-Have will probably get a lot of things. He will have a lot of money, a big, smart house. He will have very expensive vacations and be envied by a lot of people. But if I know him rightly he will never be liked by people. He will be thinking too much of himself. He will be very selfish. And when he dies he won't be able to carry his wealth with him.

Mr. Can-I-Help will always be an anxious man. He will be anxious to please, anxious to be the first to lend a hand. He will always rush round madly. Probably when he dies people will say, "It's just as well. He was a bit of a bore sometimes. He could never be still a minute."

Mr. Can-I-Be will be greatly loved. He will be nice to know, because he believes that having a Christian character is the most important thing of all. "Can I be like Jesus?" will be his great question.

There is a very interesting change in the story of the Prodigal Son. Before he left home he said, "Can I have my portion of goods?" When he returned home from the far country, having come to himself, he asked another sort of question—"Can I be as one of your hired servants?" So he came to realize that being something wonderful is far better than having many wonderful things.

*Minister, St. John's Congregational Church, Ipswich, England.

What to Do With Your Burdens

(From page 34)

to each one this or that burden. Eagerly the deluded mortals rushed into the most foolish and absurd bargains. But when all had selected their own burden, the plain was filled with lamentation and murmuring, for all felt that their last state was worse than their first.

Taking pity on them, Jupiter ordered them to lay down their burdens a second time, and then resume their own. With that, the phantom Fancy disappeared, and a new figure, the goddess Patience, stood by the mountain of misery, which straightway sank to such a degree that did not seem a third the size it was before. Each man then took up his old burden, well pleased that the burden that had fallen to his lot had not been left to his own choice.

Bear Ye One Another's Burdens

The next thing to do with your burden is to bear another's burden. "Every man shall bear his own burden"—"Bear ye one another's burdens." That sounds like a paradox, and it is a paradox, but not a contradiction; one of the great divine paradoxes of the Bible. "Bear ye one another's burdens." Paul says the same thing in his Letter to the Romans. "Ye who are strong ought to bear the infirmities of the weak." Paul himself practiced what he preached, for he said, and no one could dispute it, "Who is weak, and I am not weak? Who is offended, made to stumble, and I burn not?"

There is, of course, a limit to the degree in which you can bear another's burdens. If a man sins, he alone bears the responsibility and the guilt and the injury. If he sorrows, others may sympathize with him; but it is his own cup of grief that he must taste. That is a profound saying of the Wise Man in Proverbs, "The heart knoweth its own bitterness." At a meeting of a group of ministers once in Philadelphia during the First World War, I heard read a letter from a minister who had lost a son in the war, and to whom this group had sent a letter of condolence. The sentence which I remember in the letter of thanks which he wrote was this: "I thank you for going as far as human sympathy can go." There is, indeed, a "thus far and no further" to human sympathy. In the Garden of Gethsemane our Saviour left the eight disciples at the garden's gate, and then withdrew into the recesses of the garden with Peter and James and John, asking them to watch with him. But even from the chosen three he withdrew himself a stone's cast, and there entered into his agony. That "stone's cast" stretches between your own soul and every other soul.

Yet Jesus did ask the disciples to watch with him in his hour of supreme trial; and when he rose from his knees and came to where he had left them, and found them sleeping, he was apparently amazed, and said to them, "What! could ye not watch with me one hour?" In that sense, to that degree, at least, watching with others, sympathizing with others, praying for others, we can help others with their burdens.

Moreover, when you help another with his burden, you lighten your own, because you think less about your own and more of the burdens of others. How often a minister has found that to be true! When he has gone out to visit the sick, to comfort the sorrowing, to win back the wandering, he discovered that his own burden was lightened.

A 3 speed, 25 watt record player and P.A. system with all the quality and "extra" features you have been asking for. It plays 33⅓, 45 and 78 rpm recordings up to 17¼" in diameter. Has two microphone inputs, one for voice and the other for musical instruments or orchestra, two 12" dynamic speakers, separate mike and phone tone controls, variable speed motor and an effective scratch suppresser. Dual needle magnetic cartridge provides smoother reproduction, is unaffected by temperature or humidity. Low needle pressure gives standard records up to 7 times their normal life span.

SHOCKPROOF FLOATING SOUND

An exclusive Newcomb feature prevents needle skipping from jolts and jars of dancing feet. Nowhere else will you find so many "extra" features and so much portable power carried so lightly. Player weighs only 36 lbs., the two speakers 19 lbs.

Model TR-25AM 25 Watts

Send for full information today!

NEWCOMB AUDIO PRODUCTS CO.
DEPT. N • 6824 LEXINGTON AVENUE
HOLLYWOOD 38, CALIFORNIA

Superior Four Point Suspension

Clarin ® REG.

STEEL FOLDING CHAIRS

No. 2417-LL

Public seating designers consider a four point suspension X-type chair like Clarins vastly superior in construction and service to a two point suspension Y-type chair.

The full 18 inch width of the Clarin chair insures infinite comfort to all persons — stout, short or tall. No space is necessary between the chairs, placed horizontally.

Built up to a Standard —not down to a price.

write **CLARIN MFG. CO.**
4640 W. Harrison St., Dept. C-1
CHICAGO 44, ILL.

There are more Clarin steel folding chairs in institutional service than any other make

When he tried to help another, he helped himself. I can still hear my mother singing in her beautiful clear voice Longfellow's song, "The Bridge." It is the story of a troubled man who "stood on the bridge at midnight as the clocks were striking the hour." As he looked down upon the rushing waters, he wished that the ebbing tide would carry him away on its bosom:

For my heart was hot and restless,
And my life was full of care
And the burden laid upon me
Seemed greater than I could bear.

But when he began to think of others, the many "thousands of care encumbered men, each bearing his burden of sorrow," who had crossed that same bridge, then the weight of his own burden was lightened:

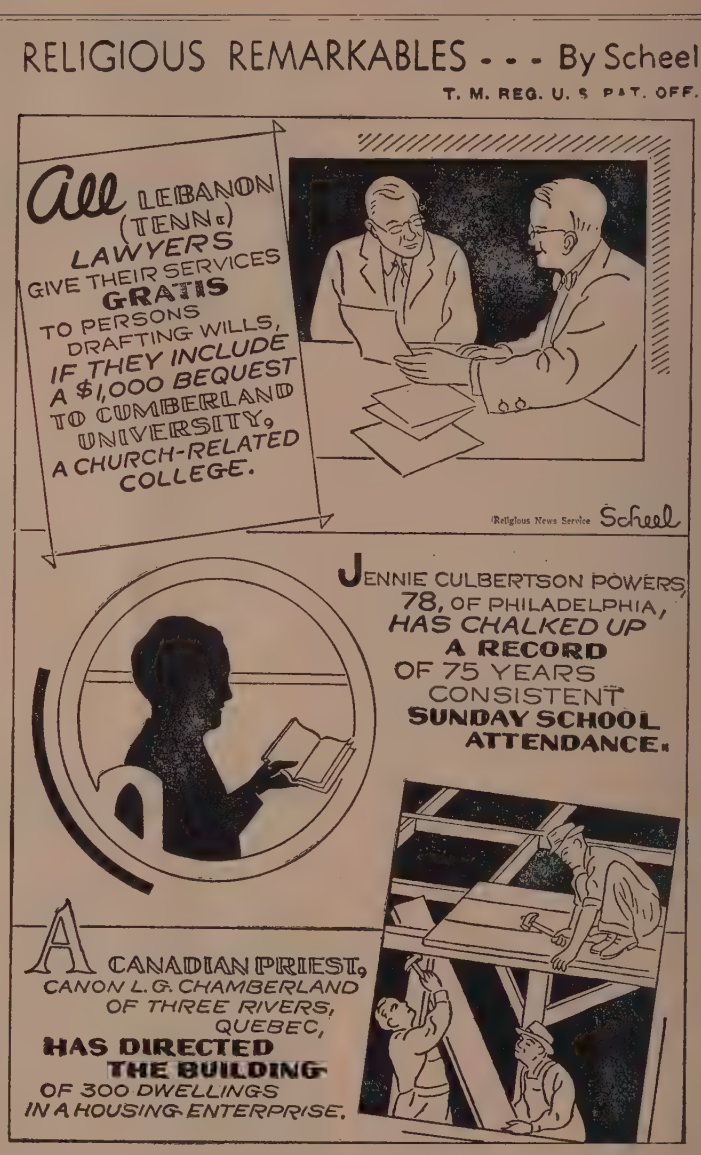
But now it has fallen from me,
It is buried in the sea;
And only the sorrow of others
Throws its shadow over me.

The particular reference here, where Paul speaks of how we must bear one another's burdens, is to the burden of sin. He says, "If a man be overtaken in a fault, restore such a one, considering thyself, lest thou also be tempted." And then follows the words, "Bear ye one another's burdens." The reasons given are, first of all, that to do so is to "fulfill the law of Christ," that is, the law of love. When we help another to bear his burden, we act like the Great Burden Bearer Himself. The other reason for helping another with his burden, especially one who has fallen into transgression, is that we must consider ourselves, lest we also be tempted. If we always remembered this, our judgments would be less severe, and we should do more to help and encourage others. "Love covers a multitude of sins." That has a personal, subjective meaning, that is, that to help others with their burden, others who may have been tempted and turned aside, is an act on our part which pleases God. The other way to take it is that love, Christian charity, does what it can to cover up faults. As the apostle said in his great lyric on Christian love, "Love thinketh no evil."

Teach me to feel another's woe,
To hide the fault I see.

Alas, how often it is the other way! How often, instead of hiding the fault we see, we discuss it, uncover it, and expose it to others. But the apostle says, "Bear ye one another's burdens, and so fulfill the law of Christ, considering thyself, lest thou also be tempted."

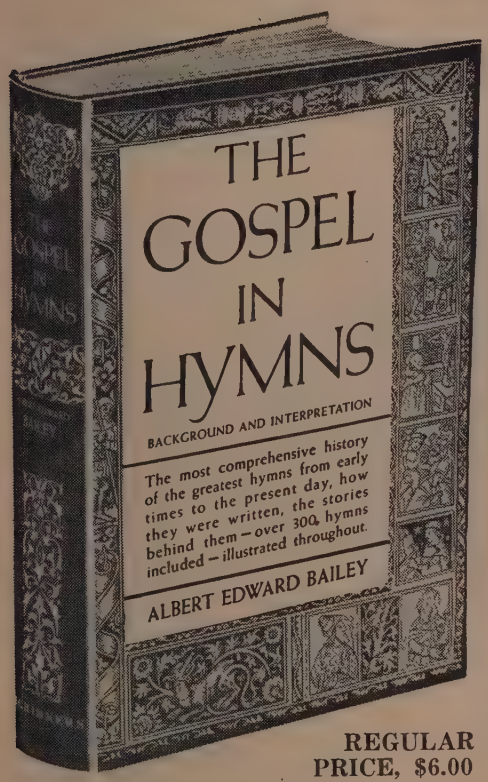
What a different world we should have if all men were to attempt to fulfill that law of Christ and bear one another's burdens. The Jews have a beautiful legend about the building of the Temple. On the Temple site two brothers had adjoining farms. One brother was married and had children; the other brother had no wife or children. When the harvest time came around the brother who was married and had children said to himself, "My brother over yonder has no wife or children, and lives a lonely life. I will cheer his heart by taking some of my sheaves and adding to his harvest." And so he did. But the other brother said to himself, "My brother over yonder has a wife and many children and many cares. I will help him by taking of my sheaves and adding to his harvest." Thus it was that each morning each brother's stack of sheaves rose higher, and both brothers wondered how it happened. At length the mystery was solved. One night, as the harvest moon was shining, the two brothers met one another, each with his arms full of sheaves and bound for his brother's field. There where they met one another that night, according to the legend, rose the temple of God.


RELIGIOUS REMARKABLES - - - By Scheel
T. M. REG. U. S. PAT. OFF.
All LEBANON (TENN.) LAWYERS GIVE THEIR SERVICES GRATIS TO PERSONS DRAFTING WILLS, IF THEY INCLUDE A $1,000 BEQUEST TO CUMBERLAND UNIVERSITY, A CHURCH-RELATED COLLEGE.
Religious News Service
Scheel
JENNIE CULBERTSON POWERS, 78, OF PHILADELPHIA, HAS CHALKED UP A RECORD OF 75 YEARS CONSISTENT SUNDAY SCHOOL ATTENDANCE.
A CANADIAN PRIEST, CANON L. G. CHAMBERLAND OF THREE RIVERS, QUEBEC, HAS DIRECTED THE BUILDING OF 300 DWELLINGS IN A HOUSING ENTERPRISE.

Cast Thy Burden on the Lord

The third, and most important thing, to do with your burden is to cast it on the Lord. A burdened man talking to me once, and, after relating the trials through which he was passing, said, quietly and calmly, "I used to lean on my own strength, but now—" He did not finish the sentence. There was no need for him to do so. I knew what he meant. He had found that his own strength was unequal to the crisis. His own strength was only a bruised reed which pierced the hand which leaned upon it. Now he had learned to lean upon God, to cast his burden upon God who giveth strength to the

FREE... to new members of the RELIGIOUS BOOK CLUB


THE GOSPEL IN HYMNS
BACKGROUND AND INTERPRETATION
The most comprehensive history of the greatest hymns from early times to the present day, how they were written, the stories behind them—over 300 hymns included—illustrated throughout.
ALBERT EDWARD BAILEY

REGULAR PRICE, $6.00

THE GOSPEL IN HYMNS

BACKGROUND AND INTERPRETATION

By Albert Edward Bailey

will be given to you as a free gift to induce you to try the many advantages and economies of Religious Book Club service NOW!

The fascinating story, the most comprehensive history of 313 of the greatest hymns from early times to the present day—how they were written, the little-known events behind them. This encyclopedic volume is beyond doubt the definitive account of the English hymn for years to come. There are 600 pages, packed with information, and beautifully embellished with photographs and old drawings—a glorious treasure for the church member, an incomparable resource for the minister.

AS A MEMBER YOU WILL RECEIVE A FREE BONUS BOOK with every fourth Club selection you accept. You will be able to take advantage of special prices on occasional Club selections.

Furthermore, to insure that you will receive only books that will be of permanent value to you a "No Book" form is enclosed with your monthly Bulletin so you can notify us whenever you do not want the current choice; and you may return any Club selection for full credit within ten days of receipt if not entirely satisfied.

***PLUS* . . . FREE MONTHLY BULLETINS FOR RELIGIOUS BOOK CLUB MEMBERS ONLY**

One of the most worthwhile advantages of membership in the Religious Book Club is your free-with-membership monthly Bulletin. Attractive, well-printed and easy to read, this special Bulletin gives you news and reviews of as many as forty of the new, current books of spiritual interest. It not only contains a full description of the coming month's selection, bonus books, and books with bonus credits, but also extensive reviews of all important new religious books and novels, poetry and general books which have particularly worthwhile spiritual or religious themes. For 22 years the RBC Bulletin has been recognized as one of the best sources of authoritative, up-to-the-minute information by librarians, ministers and students. Interesting and helpful, it is the only Bulletin that will keep you completely abreast of the latest and most important religious reading.

This Membership Coupon Entitles You To

THE GOSPEL IN HYMNS

Clip and mail the attached coupon today and begin enjoying the same practical, helpful service which thousands of other members of the world-wide Protestant community have enjoyed during the past twenty-two years; but be sure to mail it now, while it is at hand, as we cannot keep this offer open beyond February 28.

CM-1

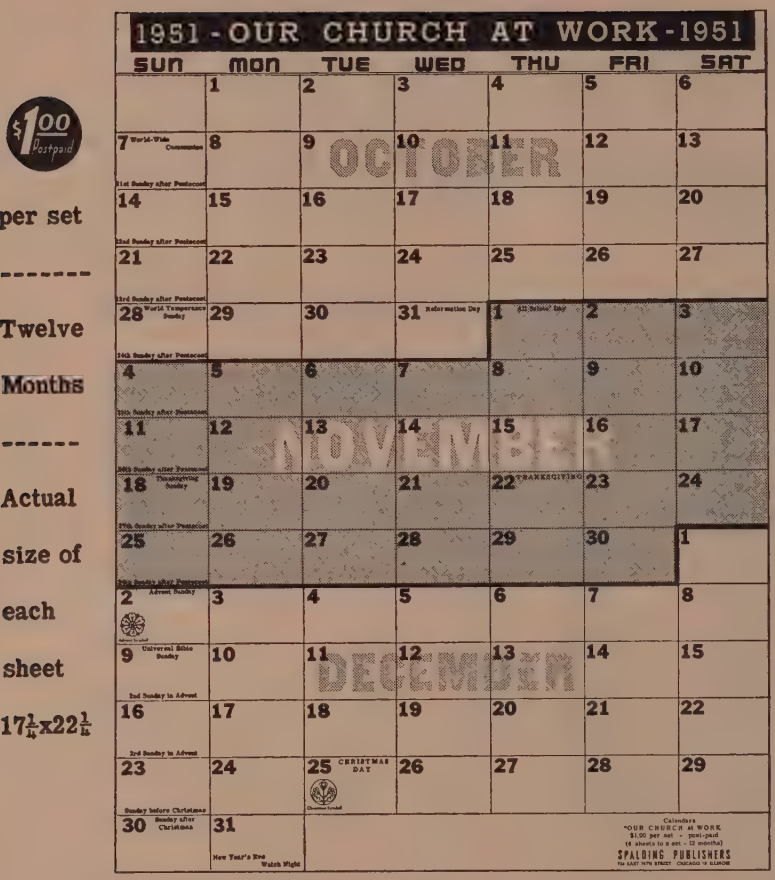
RELIGIOUS BOOK CLUB 76 Ninth Ave., New York 11, N.Y.

You may enroll me as a member and send me at once my free copy of THE GOSPEL IN HYMNS.

It is understood that I may cancel my membership at any time. I will receive a Free Bonus Book for each four Club selections which I decide to accept, and I may return any book for full credit if I am not entirely satisfied.

Mr.
Rev. .....
Mrs.
Miss
Street .....

City..... Zone..... State.....



$1.00 postpaid

per set

Twelve Months

Actual size of each sheet 17½x22½

The calendar "OUR CHURCH AT WORK" for the next four quarters is the answer to the problem that faces every pastor and policy-making committee. By using this improved method of planning, all the departments of the church can be easily correlated, thus saving time and confusion in scheduling regular meeting dates.

The calendars lists all fixed and generally accepted dates out of the Christian Church year. For easy spotting of local dates, ample room has been provided.

Many churches have three sets of calendars: one for the pastor and the planning committee to use in working out the local church program; one for the church office where all dates should be cleared and checked; and, a third set for the Church Bulletin board, so that that entire congregation may be kept informed.

Send $1.00 for each set you may need and you will receive your new "OUR CHURCH AT WORK" calendar by return mail.

If not satisfied 100%, drop us a card and we will refund your money in full and you may keep the calendars.

DON K. COWAN, President

SPALDING PUBLISHERS

754 EAST 76TH STREET CHICAGO 19, ILL.

weak, and who has said that they that put their trust in him "shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Even Cain, in a certain sense, cast his burden upon the Lord; for he said to God, "My burden is greater than I can bear." And God helped him with it. That was what David did. The Psalm from which this great verse is taken, "Cast thy burden upon the Lord, and He shall sustain thee," tells of a time when David was in great distress. "Fearfulness and trembling" had come upon him. So much so, that he cried out, "Oh, that I had wings like a dove! For then would I fly away and be at rest. Lo, then would I wander far off and remain in the wilderness." He tells of some great injury done him by a man who had been his close friend, with whom he had taken sweet counsel together, and walked unto the house of God in company. His burden seemed greater than he could bear. But when he called upon God and cast his burden upon him, God heard him and delivered him. "He hath delivered my soul in peace from the battle that was against me."

Hezekiah was another man who cast his burden upon the Lord. When he received the threatening and insulting letter from the Assyrian despot Sennacherib, whose armies were approaching Jerusalem, a letter which scoffed at Israel's God and boasted of the doom and judgment Sennacherib would visit upon Jerusalem if it resisted him, Hezekiah took the letter to the Temple and spread it out before the Lord, and God gave him the promise of protection and deliverance. That is what Paul did. He, too, cast his burden upon the Lord. When he had that thorn in the flesh that so galled him and hurt him and humiliated him, and seemed to hamper him and hinder him in his work, he took it to the Lord in prayer. Thrice, he tells us, he prayed earnestly that the thorn might be taken from him. The thorn was not taken away; but he heard Christ say to him, "My grace is sufficient for thee, for my strength is made perfect in weakness." After that Paul said he could glory in this thorn, or in any other infirmity, that the power of Christ might rest upon him.

That is what Jesus himself did when the burden of temptation was laid upon him. In the first temptation he cast that burden upon the Lord, and said to the Devil, "It is written!" And at the last fearful temptation, when he sweat, as it were, great drops of blood, and prayed, "If it be possible, let this cup pass from me!" he was casting his burden upon the Lord. And the Lord heard him, and there appeared a great angel out of heaven, strengthening him. That angel has never lost his commission. "Cast thy burden on the Lord." Take at their face value those great promises which ring like sweet bells in the Bible and tell us of God's care and love.

The heaviest of all burdens is the burden of sin, and that, above all other burdens, is the one to cast upon God. As for the burden of sin, we can all say with Cain "My burden is greater than I can bear." Cast that burden upon Christ, the Great Burden Bearer, who said, "Come unto me, and I will give you rest. Take my yoke upon you and learn of me; for my yoke is easy and my burden is light." That means that he will lighten your burden. "The Lord hath laid on him the iniquity of us all. Surely he hath borne our sins and carried our sorrows." There is one place, and only one place, where the burden of sin can be lifted from the soul, and that is the cross upon which Christ died.

One of the most interesting places to visit in England is Elstow, where the great dreamer was born. The Abbey Church there is unusual in its architecture, in that the tower of the church is separate from the church itself. Making your way up the winding stair,

the ancient stone steps well worn with the tread of more than three centuries of climbers, you at length emerge upon the topmost landing. Leaning over the parapet, I could see beneath me the little hamlet with its thatched roofs, the River Ouse, and beyond it Bedford. Just below me was the village green on which Bunyan was playing One-O-cat when he heard the voice from heaven, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" Looking northward, I could see the swamp which in the great dream became the Slough of Despond; and away in the distance, hard by a woodland meadow, a steep hill, the Hill Difficulty, and far off on the horizon the dim outline of hills, the Delectable Mountains. In the church, over the altar is a beautiful memorial window, through which the morning sun was pouring. Out of all the wonderful scenes in Pilgrim's Progress the artist chose well the scene for that memorial window. What you see is the pilgrim kneeling at the foot of the cross, and the burden of his sin falling from off his back. "So I saw in my dream that just as Christian came up to the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more."

AD MAN STARTS PRAYER MOVEMENT

Akron, Ohio — Robert M. Wheeler, president of the Akron Advertising Club, inaugurated a Christmas "Prayer for Peace" movement which received widespread support from schools, churches and community organizations.

Posters proclaiming the movement and urging its support were put in stores and public places here. They read: "Attend the church of your choice for your Christmas 'Prayer for Peace' December 25, 10 a. m. Each in his own way . . . each in his own words . . ."

For those unable to go to church on Christmas Day at 10 a. m., Akron's three radio stations agreed to simultaneously broadcast a prayer.

COMMUNITY RINGS CHURCH BELLS DAILY

Lake Mills, Wisconsin—Church bells in this community of 2,500 are ringing out each morning as a peace prayer call.

The project is under the auspices of the Lake Mills Ministerial Association, representing Congregational, Methodist, American Lutheran, Moravian and Evangelical United Brethren churches. RNS

"Light" has from time immemorial been recognized as a symbol of God's presence. In the Christian religion especially the use of lighted lamps and candles to signify the spiritual light brought to the world by Christ, goes back to the early days of the Church's history.

A particularly appropriate and growing custom is the beautiful and moving candlelight service. Few ceremonies so adequately express man's duty to carry the Light of Christ to others . . inspire quiet prayer and meditation . . . encourage and increase regular attendance to the church. "*Let your light so shine before men that they may see your good works and glorify your Father Who is in heaven.*"

A special Candlelight Service, prepared through the collaboration of several well-known clergymen, has now been organized in printed form. It may be shortened or made more elaborate, according to local circumstances. We will gladly send you a copy on request.

Will & Baumer religious candles are made in strict accordance with the high purpose for which they are used. They have molded into them 94 years of diligent research, patient craftmanship and only the finest materials. They are smokeless, dripless and odorless. They burn clearly and steadily under all conditions.

The NEW Will & Baumer Candlelight Service Kit contains 61 pieces as follows:
1 Christ Candle 20x1 1/2 in.
12 Apostle Candles 16 5/8x1 1/16 in.
48 Congregation Candles 5 1/2x11/32 in.
Complete Kit $8.00
Box of 24 supplementary Congregational candles 90
MAIL YOUR ORDER TODAY!

There is a Will & Baumer candle for every service and ceremony, including Eucharistic Candles, Vesper Lights, Vigil Lights, etc. Complete information and samples promptly sent upon request. Phone or write nearest branch office today.

WILL & BAUMER CANDLE Co., Inc.
Established 1855 Syracuse, N. Y.
The Pioneer Church Candle Manufacturers of America
New York 15 E. 32nd St. | Boston 71 Broad St. | Chicago 162 N. Franklin St. | Los Angeles 952-54 S. Flower St. | Montreal 422 Notre Dame St., E.

FOLDING CHAIRS *in Steel or Wood*
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 90, SCRANTON 2, PA.

Electric Lighted
CHURCH BULLETINS HONOR ROLLS

Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please mention name of your church.

THE ASHTABULA SIGN CO.
Department C Ashtabula, Ohio

NEW FILMSTRIPS and SLIDESETS
SVE

Don't let your film library grow stale. Select new filmstrips and Slidesets regularly. The list below describes some of the newest titles now available.

Bible History
Adventure in Ourtown

(Black and white)
(68 frames)

A new filmstrip depicting the story of the Bible culminating with the revised standard version. Produced cooperatively by International Council of Religious Education and S.V.E. Sponsored by Thomas Nelson and Sons. Distributed by S.V.E. through the denominationally owned publishing houses.

No. A762-1 (black and white) with reading script . $1.50
No. A762-1R (black and white) with 33⅓ Microgroove record . $5.00

Old Testament Stories
In Our Image

S.V.E. Color Slideset

The 32 slides in the set cover the entire group of paintings in the book "In Our Image." Manual. No. VU6R, complete set with manual . . . $32.00

New Testament Stories
Projected Bible—New Testament
(In color) (36 frames, average)

A comprehensive series of 12 filmstrips especially selected to provide all ages with 27 of the most beloved stories from the New Testament. Produced by Visual Education, Ltd., London, England.
No. Z708S, complete set with manual . . . $72.50

Religious Literature
Works of John Bunyan
(In color) (32 frames, average)

Colorful paintings dramatizing some of Bunyan's famous works, including "Pilgrim's Progress," make up this set of 6 filmstrips. (Visual Education, Ltd.)
No. Z145S, complete set with captions . . . $37.50

For a complete listing of titles in the *World's Largest Library* of filmstrips and slidesets, see your Audio-Visual Dealer or write direct.
Dept. SR1-1

SOCIETY FOR VISUAL EDUCATION, INC.
A Business Corporation
1345 Diversey Parkway, Chicago, Illinois

Hospital Calling

by Dennis W. Forman

In our November issue Mr. Forman, minister, St. Paul's Evangelical-United Brethren Church, Canton, Ohio, discussed home calls. This month he gives some suggestions for calls at the hospital.

CALLING on the sick is a needed ministry that should not be neglected, since it is highly probable that there are few other avenues where the pastor may be of any larger service to his people.

Recently the changes in treatment of sickness and injuries have made some changes in the minister's work. In many respects these changes have made his work easier to accomplish. For the most part, they have been an improvement. Those which have the greatest effect upon our ministry with the sick have been caused by the increasing number of our people who use the hospitals for the treatment of even the most minor ailments.

The numerous hospitalization insurance plans make hospital care available to a larger number of people than were formerly able to afford such care. Almost without exception our parishioners go to the hospital for every medical or surgical attention. This plan is probably better for the doctor, better for the patient, better for the family of the patient, and better for the general health of the country at large.

For the Christian minister, it enables us to render a better ministry to the sick also. In the home, the other members of the family have various other duties which demand their attention. Sickness and accident to some member of the household increase the amount of work to be done about the home. The members of the family are not, as a rule, specialists at taking care of the sick and injured. Our homes are not equipped with things needed by the patient. While the patient and the family are glad to see their pastor, it stands to reason that his call there adds one more chore. The call in the home must not be neglected. Our contention is that more frequent calls may be made in the hospital with less disadvantage to anyone.

Consider then the pastoral call on the patient in the hospital. There, the patient is in the hands of professional men and women who know their business. There, they maintain a schedule of hours during which time friends and relatives may call on patients. To be helpful, there are certain regulations we will observe with care. If we are cooperative, we will find that both the patient and the staff are glad to have us come. The pastor who calls with understanding makes the work of the doctors and nurses easier, never more difficult.

It is not strictly true that a call on the patient by the minister is better made during the regularly scheduled visiting hours of the hospital. If it is made during these hours, there are likely to be others calling on the same patients at the same time. This may make no difference. Much depends upon the condition and the disposition of the patient. If there is grave illness, or, if the patient wishes a private conversation with his pastor, a call made when there are no other visitors, either before or after regular visiting hours, may be better made. Hospital authorities are aware of this and grant ministers such calling privileges, privileges we must never abuse.

If the minister makes a great many calls on hospitalized patients, as I do, then some of these will have to be made during the regular visiting hours. If the minister calls when others are present, he will make his call brief. He will acknowledge all who are present. He will not, however, enter into indiscriminate conversation with all of them, except to show himself friendly. He will speak to all present, whether he knows them or not, but will be attentive to the patient whom he came to see.

If the minister makes his call after visiting hours, when the others have left, his call will still be brief, if it is to be helpful. If the patient has already had callers, several of any kind, only a few of some kind, he will be weary and want to rest. It tires well people to entertain guests. It tires the sick a great deal more. Still they want callers to come. We must be considerate of this fact. Our call should be brief and purposeful. Five minutes is a long call. The patient will welcome you back, if you leave even sooner than he wants you to go. Frequent calls are better than long calls. One hospital has

Revised and Re-issued—
to meet their needs in this hour!

BLUE for Sailors and Airmen
KHAKI for Soldiers and Marines

Cloth Binding
90 Cents per Copy

Strength for Service to God and Country

Edited by
NORMAN E. NYGAARD
Revised by ARTHUR STERLING WARD

AMONG THE WRITERS OF THE 370 STRENGTH-FILLED PAGES:

Hampton Adams
Paul Althouse
Harrison Ray Anderson
Roger W. Babson
Jesse H. Baird
Robert Merrill Bartlett
Bernard Iddings Bell
John K. Benton
Dawson C. Bryan
Roy A. Burkhart
Raymond Calkins
Glenn Clark
Bernard C. Clausen
Henry Sloane Coffin
William H. Danforth
Frederick R. Daries
Albert Edward Day
J. George Dorn
L. L. Dunnington
Charles R. Erdman
Frank B. Fagerburg
A. W. Fortune
James C. Gilbert
James Gordon Gilkey
Ivan H. Hagedorn
Costen J. Harrell
Oliver H. Hart
Arthur Wentworth Hewitt
Ivan Lee Holt
Edgar DeWitt Jones
E. Stanley Jones
G. Ray Jordan
Robert G. Lee
Clarence E. Lemmon
R. G. Letourneau
James M. Lichliter
Clarence E. Macartney
W. E. McCulloch
John Howard Melish
John Homer Miller
Roger T. Nooe
Norman E. Nygaard
Stuart E. Oglesby
Harry E. Paisley
Albert W. Palmer
Harold Cooke Phillips
Daniel A. Poling
Edwin McNeill Poteat
W. F. Powell
Edward Hughes Pruden
Leslie R. Smith
Thomas Guthrie Speers
Frederick K. Stamm
John Timothy Stone
Hillyer H. Straton
P. H. Welshimer
. . . and 314 others

The Book of Daily Spiritual Refreshment—to inspire and sustain the morale of your men and women in the services!

★★★ STRENGTH FOR SERVICE to God and Country—the little book with a BIG mission during World War II—has been revised and re-issued to meet the needs of the men and women in the services *now!*

STRENGTH FOR SERVICE provides a virile, realistic, inspiring 1-page, 2-minute message for each day of the year and others for special days. It is the very thing for which you are looking to give to those who go from their homes, their churches, their business, and their schools into the armed forces.

Again, it's the *right book,* at just the *right time.* Again, it's a *rugged book*—made to take hard wear and constant use.

Military Blouse Pocket Size 4x5 inches, only ⅜ inch thick. Nearly 400 Pages—Thin Paper. Choice of Blue or Khaki Binding.

PLAN NOW TO SEND COPIES TO YOUR MEN AND WOMEN IN THE SERVICES.

PRICE, JUST 90 CENTS PER COPY.

At Your Bookstore *Abingdon-Cokesbury*

DRAMATIC • BEAUTIFUL • CHALLENGING

The NEW and DIFFERENT Film

LORD OF ALL

★ Starring COLLEEN TOWNSEND
NOEL REYBURN
TRUMPET TRIO

One of the most unusual and beautiful films in the religious field. It's a must for Sunday Schools, Youth Groups, and all Church activities.

LORD OF ALL is the moving story of Phil Sutherland, talented, self-centered young trumpet player whose fondest ambition is to be a member of a name band. Through a series of events including a romance, Phil learns he cannot save his life for himself and still claim Christ as Lord.

A 30 minute, 16 m.m. sound and color picture. All dialog with original orchestral score.

SALE PRICE $265.00

THE KING'S COLLEGE
King's College, Delaware

( ) We wish to purchase a color print of the new film "Lord of All."
( ) Please send us further information on the purchase and rental of the new film "Lord of All."

Name_____
Address_____
City_____ Zone____ State_____

A CAVALCADE PRODUCTION

adopted as its motto for guests—"The visitor who stays too long causes the patient to stay longer."

It cannot be overemphasized that we must not stay too long. The patient will ask you to stay longer. He wants to be a good host, may even wish that you stay, but he is more weary than he thinks until after you are gone. You are doing him a favor when you tell him that you will come again, then leave. Be sure to keep your word and return.

How then, shall the pastor conduct himself during the brief calls he makes on patients. Circumstances must determine whether or not you always offer prayer. To say that there is no use to go unless you pray may not be exactly right. There may be circumstances under which you serve the patient's needs better if you refrain from offering prayer in his presence. I asked one octogenerian, if he wished me to pray. With a sly twinkle in his one good eye, he remarked: "Not this time, pastor. It makes it seem too much like the end of things." Respect feelings.

Prayer: When and How

In any event, if prayer is made and the patient is conscious, his permission, or at least his approval should be had. It may be that he has something specific for which he desires prayers to be said. Talk with him about praying before you pray. If he is unconscious, prayer is not useless. Prayer will penetrate the conscious, the unconscious, the subconscious. Prayer will penetrate even where the surgeon's instrument will not. If the patient is a child, take care he does not get the idea that you are praying because you expect him to die. The patient must not be frightened. The prayer should be brief, filled with hope, neither long nor loud.

A patient in my parish was greatly disturbed by the noisy praying and shouting being done in an adjoining room for another patient. Indeed, the entire floor was disturbed. When some of the hospital staff remonstrated with the participants, the noise-makers reminded them that, if they were Christians, they would not be disturbed by a prayer meeting. The hospital may be a place where prayer needs to be made, but it is hardly the place for a field day with people who scream their prayers at the top of their voices. God hears a whisper.

About the value of timing calls most advantageously, I learned much from a good doctor friend of mine. We met often in the hospital while we were both making our calls. He said that he always called on his patients as late in the day as he could. His theory was that the patient needed whatever comfort such a call could give him when he was about to face the long night alone. Seeing wisdom in the good doctor's suggestion, I have tried to follow his plan and when possible, call on people as near retiring time as conditions will permit.

However, regardless of the time of day when we make our calls on the patients in the hospital, there are some suggestions which we can follow with profit. Above all things, let the call be cheerful. It need not, should not be boisterous, loud, funny, or clownish, but it should be cheerful. "A cheerful heart doeth good like a medicine." It helps the one who has it to help the one who doesn't.

It is never necessary to talk or to pray loudly or long. Quiet is healing. If the patient is gravely ill, get as close as convenient, look him squarely in the eye, hold his hand, or place your hand on his shoulder, or his forehead and speak directly to him with confidence and hope in your words. There is healing in the word. There is healing in the touch. But either a loud voice or a whisper will disturb him.

Show due deference to all others in the same room. Omit none whether they are patients or visitors. Speak to other patients. If prayer is offered, ask the others if you may include them in your prayers. If they are only visitors, ask them to join you in the prayer time. If possible, close the door to the sickroom or ward while prayer is offered. This will make interruption and confusion less likely. If a nurse is present, she will gladly take her post at the door, within, and prevent the prayer being interrupted unceremoniously.

While talking with a patient, encourage him about those who are caring for him. If you speak of his doctor, speak well of him. The nurse and doctor are doing their best for the patient. They are overworked and understaffed. They cannot give as much individual attention to each patient as they would like. A great many times, a word from the pastor, if it is the right word, can help to make better relationships between patients and those who are caring for them. If you can help the patient to have confidence in the nurses and doctors, you will make their job easier and help the patient to recover more rapidly.

Deference to Doctors and Nurses

To the above end, show due deference to doctors and nurses. Their working space is small. Hospital rooms are crowded. These people must have room to work. If you do call after regular visiting hours, that will be the time that they are busiest. You can help them immeasurably by keeping out of their way. You can do your part without getting in their way.

If an operation, or some other attention to the patient is imminent and you wish to pray with the patient at once, those who are to attend the needs of the patient will respect your wish by tarrying for your ministry, provided

(Turn to page 52)

Biographical Sermon for January

Benjamin Franklin — Philosopher, Scientist

by Thomas H. Warner

For the Lord giveth wisdom.—Proverbs 2:6.

BENJAMIN FRANKLIN was born January 17, 1706, in Boston. He died in 1790. He was one of the heroes of the War of Independence and he did much for the establishment of American independence. His last public act was to address a petition to Congress for the abolition of slavery.

When Franklin was twelve he was reading Defoe's *Essays Upon Projects.* It contained hints on banking, friendly societies, colleges for girls and asylums for idiots. He carried out nearly every one of these projects in later life.

Franklin read Defoe's book and Cotton Mather's *Essays to Do Good,* because in his poor home there was little else to read. When he was eighty, referring to Mather's book, he said: "This volume gave me such a turn for thinking as to have an influence on my conduct through life, for I have always set a greater value on the character of a doer than on any other kind of reputation, and if I have been a useful citizen the public owes the advantage of it to that book."

It was intended that Franklin should become a minister. But either through a lack of means or a distaste for theology the idea was abandoned. Instead he became an apprentice in his brother's printing shop. The brothers were not congenial and Benjamin broke his indentures and went to Philadelphia. He arrived there penniless and friendless.

Within six years he controlled both the Pennsylvania Gazette and the Saturday Evening Post. From then on he was actively engaged as editor, author, economist, scientist and statesman. Poor Richard's Almanac was first published in 1732.

Here is a characteristic story. "What is the price of this book?" asked a man who was browsing in Franklin's bookstore. "One dollar," replied the clerk. "Is Mr. Franklin in?" asked the man. "Yes, he is very busy in the press room." "Well, I want to see him." Franklin was called and the man asked, "What is the lowest that you can take for that book?" "One dollar and a quarter," said Franklin. "One dollar and a quarter, why your clerk asked me only a dollar just now." "True," said Franklin, "and I could better afford to take a dollar than to leave my work." The man demanded: "Well, come now, tell me your lowest price for this book." "One dollar and a half," replied Franklin. Fearing that the price might go even higher, the customer paid the money and left the store.

A young man once expressed his surprise to Franklin that the possession of riches should be attended with undue solicitude. Franklin took an apple from a basket and gave it to a child who could hardly grasp it. He then gave him a second apple which filled the other hand. Taking a third, he offered that also. The child after many ineffectual attempts to hold the three apples, dropped the last one and burst into tears. "See, there is a little man with more riches than he can enjoy," said Franklin.

When Franklin was in Paris, he was ridiculed for his love of the Bible. He was determined to find out how many had read it. He informed one of the learned societies of which he was a member, that he had come across a story of pastoral life in ancient times that appeared to him very beautiful and he would like to have the judgment of the society upon it. Franklin had a person with a fine voice read to them the Book of Ruth. They were delighted and asked that the manuscript be printed. "It is printed and is a part of the Bible," said Franklin.

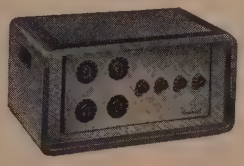
One of the last letters Franklin wrote was addressed to his sister. He said: "As to my health it continues as usual, sometimes better, sometimes worse. And with respect to the happiness hereafter which you mention, I have no doubt about it, confiding as I do in the goodness of that Being who through so long a life has conducted me with so many instances of it."

Referring to Franklin, Lord Brougham said: "Of all this great man's scientific excellencies the most remarkable is the smallness, the simplicity, the apparent inadequacy of the means which he employed in his experimental researches. His discoveries were all made with hardly any apparatus at

(Turn to page 47)

Glorious Tower Music Inspires Your Community to Worship...

The full, natural beauty of RAULAND-amplified chime, organ and choral music swelling richly and sonorously from your church tower, will issue a powerful invitation to worship. Churches—large and small—throughout the land, use the effective medium of RAULAND Electronic Amplification to awaken in their communities an inspiring religious spirit. Here, definitely, is a powerful invitation to worship. No church should deprive itself of this modestly priced asset with its impressive attendance-building values . . .



The RAULAND 60-Watt Bi-Power Amplifier, equipped with matched reproducers, achieves glorious amplification of Church Tower music; serves also for sound reinforcement inside the church so that all who worship may hear.

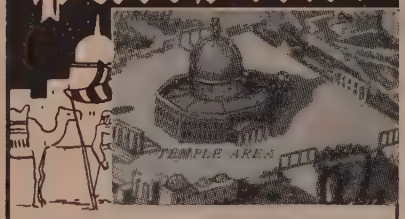
Hundreds of fine churches have selected RAULAND Electronic Amplification. Plan now for a RAULAND installation in your church. Write us for all details . . . our experienced Church Division will gladly assist you in this planning.

Rauland

RAULAND-BORG CORPORATION
3523-C Addison St. • Chicago 18, Illinois

MORE AND MORE THE **EYES** OF THE WORLD WILL BE ON

Palestine



FOLLOW NEWS HEADLINES WITH THE FAMOUS OWEN'S

THIRD DIMENSION MAPS

"These are the finest maps of Palestine and Jerusalem that I have seen", says Dr. Daniel A. Poling.

Keep up-to-date with these beautiful, durable, and Geographically accurate maps by Dr. G. Frederick Owen. *Palestine In Third Dimension* is lithographed in 7 colors, 39x41 inches. Only $4 mounted. Four copies, $14. *Jerusalem In Third Dimension*, 24x40 inches, eight colors, only $2 mounted, $1 unmounted.

You owe it to yourself, your Sunday School, your Church—get the best!

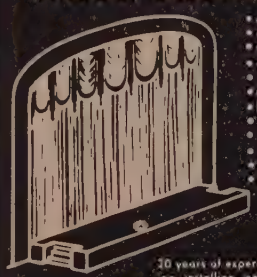
AT YOUR BOOKSTORE, OR

BEACON HILL PRESS Box 527-G

KANSAS CITY, MISSOURI

Complete

STAGE EQUIPMENT



- cycloramas
- window draperies
- stage curtains
- stage hardware
- asbestos curtains
- motor controls
- lighting equipment
- dimmers
- steel tracks
- scenery
- stage rigging
- velour tape railing

20 years of experience manufacturing, installing, and servicing stage equipment for churches, schools and institutional auditoriums.

REQUIREMENTS FOR QUOTATIONS

1. Width and height of proscenium
2. Height from stage floor to ceiling
3. Depth of stage.
4. Width on stage.

Upon receipt of measurements, samples and price will be mailed upon request. For descriptive literature, specify circular No. 300

ART CRAFT

THEATRE EQUIPMENT CO.

108 WEST 46th STREET NEW YORK 19, N. Y.

Religion in the British Isles

by Albert D. Belden

1951

The writer would like to send his best New Year wishes to the readers of Church Management. One of the best promises of God with which to step out into a year likely to be as eventful as 1951 is a great favorite of mine—"As thy days, thy strength shall be."

The New Roman Dogma

A feeling of real distress has swept the British churches at what they feel to be the inept action of the Church of Rome in proclaiming the new dogma of the Assumption of the Virgin Mary. I append two abridged verdicts from Anglican and Free Church authorities respectively.

1. *Anglican*

"We must at once state publicly that the Church of England does not and cannot hold this doctrine to be a necessary part of the Catholic Faith, belief in which may be required of members of the Church.

"The Church of England renders honour and reverence to the Mother of Our Lord Jesus Christ. But there is not the smallest evidence in the Scriptures or in the teaching of the early Church of belief in the doctrine of her bodily assumption. The Church of England refuses to regard as requisite for a saving faith any doctrines or opinions which are not plainly contained in the Scriptures.

"We profoundly regret that the Roman Catholic Church has chosen by this act to increase dogmatic differences in Christendom and has thereby gravely injured the growth of understanding between Christians based on a common possession of the fundamental truths of the Gospel." Signed: Geoffrey Cantuar: Cyril Ebor.

2. *Free Church*

"Sir—Now that the Pope has definitely declared the Assumption of the Blessed Virgin Mary to be a dogma of faith, I am asked by the Free Church Federal Council to make a brief statement.

"If this proclamation were addressed only to members of the Church of Rome, Free Churchmen would be distressed. But with the utmost publicity the Pope is speaking to the world and is claiming to speak in the exercise of a divinely conferred infallibility. Free Churchmen therefore are driven to say that they have not so learned Christ. The truth as it is in Jesus which they have learned from the New Testament finds no place for this dogma, which therefore should not be included in things vital for saving faith. Fundamentally we are gravely disturbed not because this action erects—as it does—a formidable barrier to any future Church reunion, but much more because it may have lamentable deterrent effects now upon any seeker after the way of salvation.

"When we see, as now we do, entrance into a present and full experience of our Lord's redeeming activity in the soul of any man made, in effect, dependent upon that for which there is no scrap of Biblical evidence, we are unable to keep silence but must emphatically protest that this is a departure from the purity of the faith laid down once for all in holy writ. Yours faithfully," W. E. Farndale, Moderator, Free Church Federal Council.

Minister Shortage—Scotland

The Rev. Dr. Thomas Caldwell, senior clerk to the General Assembly of the Church of Scotland, who is Convener of the Church of Scotland Committee on Education for the Ministry, pointed out that unless more students took the Divinity courses there would be an alarming decrease in the number of licentiates for 1952, the figure being 66 against an annual need of 100. The reason for the decrease was that the supply of war service candidates for the ministry has now ceased. Dr. Caldwell appealed to ministers to put the calling of the ministry before the young men of their congregation. Professor J. G. Riddell, of Glasgow University, also declared that the situation was difficult. He stressed, however, that care should be taken that those recommended for the ministry were suitable in order to maintain the high standard of the Scottish ministry.

Broadcasting Religion

From October 9-13 representatives of radio organizations in 10 different countries of Western Europe met at Chichester to discuss the aims and methods of religious broadcasting.

One session was devoted to the use of television in this field and France's representative described how television had been used for religious programs in that country. At another session, religious controversy was discussed, following a paper by the representative

of the Liberal Protestant group in Holland.

Although it was possible at the end of the conference to draw up an agreed statement of basic aims and methods, it became clear during the conference that both of these differed widely according to two factors:

(a) the position of the churches in the countries concerned, and

(b) the constitution of the broadcasting organizations.

These two factors occasioned a wide variety in aims and subsequently affected many of the methods. There are Dutch radio organizations whose total programs are planned entirely from the point of view of a religious position. There are others which are completely neutral in religious matters.

The B.B.C., which convened this conference, the first of its kind, is unique in having a separate religious broadcasting department.

World Anglican Congress for U. S. A.

Minneapolis, Minnesota, U. S. A., has been selected as the site of a world-wide congress of the Anglican communion to be held in August, 1953, the first such meeting since 1908.

About 1,000 bishops and representative clergy and laity from 325 dioceses are expected for the congress.

The congress was authorized by Anglican bishops at the 1948 Lambeth Conference in London. It will differ from a Lambeth congress in that clergy and laity as well as bishops will be in attendance.

Purpose of the congress is "to witness to our common faith and to confer on matters of common interest."

The Anglican communion is composed of episcopal churches throughout the world that owe their origin to the ancient churches of the British Isles and which are in communion with the see of Canterbury. It has approximately 37,000,000 communicants.

The fact that the World Council of Churches will hold its Second Assembly in Evanston, Illinois, also in August, 1953, is expected to make it possible for many delegates to attend both events.

A Unity Chapel

During the recent war Coventry Cathedral was destroyed in a particularly disastrous air attack upon the city. It has now been sufficiently restored for the first service to be held in the rebuilt Unity Chapel. This took the form of a German service, appropriately enough, and was attended by many former German P.O.W.'s.

Dr. A. M. Chirgwin's New Appointment

At a recent meeting of the Standing Committee of the United Bible Societies

(Turn to next page)

IN VILLAGES OF HUTS AND HUNGRY HEARTS

"Eastern" Serves the World!

An Eastern Graduate, serving in Ruanguba, Rutshuru, Belgian Congo.

Gospel fruit is the true measure of Christian service, but the task requires the kind of training provided so well by Eastern.

Students are trained in the whole Bible—the foundation for their faith and life. Guided by a fully qualified and consecrated faculty, young men and women are adequately prepared to meet the needs of today's world. We welcome inquiries. Send for catalogue to Dept. G-450.

GILBERT L. GUFFIN, *President*

THE EASTERN BAPTIST THEOLOGICAL SEMINARY

CITY LINE & LANCASTER AVENUE, PHILADELPHIA 31, PA.

Biographical Sermon

(From page 45)

all, and if at any time he had been led to employ instruments of a somewhat less ordinary description, he never rested satisfied until he had, as it were, afterwards translated the process by resolving the problem with such simple machinery that you might say he had done it wholly unaided by apparatus. The experiments by which the identity of lightning and electricity were demonstrated, were made with a sheet of brown paper, a bit of twine or silk thread and an iron key."

Franklin attributed his success in public life, not to his talents or skillful speaking, but to his known integrity of character.

Elbert Hubbard called Franklin the "Foremost All-around American." He wrote: "We know of no man who ever lived a fuller life, a happier life, a life more useful to other men than Benjamin Franklin. He gave the constant effort of his life to his country."

CELEBRATING
January 18, 1920

Two centuries and fourteen years ago,
Ben Franklin's busy span of life began;
(Perhaps 'twas somewhat longer than a span,
But thus the phrase is, and we leave it so.)
Wit, sage, inventor, patriot, statesman—oh,
A dozen callings claim him as a fan!
But first of all he was a Printer Man—
And printers here their reverence may show—

Thus may they celebrate: I here indite
A sonnet to the man whose voice and pen
Made tyrants tremble in transcendent terror;
To printers I submit these lines I write,
Trusting that they will honor Brother Ben
By setting up these lines without an error!

Ted Robinson in
The Cleveland Plain Dealer

MAAS *TONE*
IS SUPERIOR...

No truer tone quality is to be found in cathedral chimes, carillons and organ percussions than is embodied in all MAAS instruments . . . MAAS Octamonic tuning makes possible the production of the finest bell, chime and harp tones at a price well within the reach of all.

Hearing Is Believing...

CATHEDRAL CHIMES... CARILLONS...VIBRACHIME
VIBRACHORD ..HARP CELESTE...TOWER BELL SYSTEMS
AUTOMATIC HYMN PLAYERS...CHRONOBELL
WESTMINSTER CLOCKS . . . MONOBELL
ALTAR CHIMES . . . ANGELUS RINGERS

Hear them at your nearby organ dealer's.
Write today for complete information,

Maas ORGAN COMPANY

Dept. 27, 3015 Casitas Ave., Los Angeles 39, Calif.

HISTORY IS NOT BUNK

An Institution which has weathered the financial storms and lived through the economic crises of 234 years deserves the attention of all thinking men.

The Fund holds first place in history and in the hearts of the ministry.

Write at once to:

PRESBYTERIAN MINISTERS' FUND

AN INTERDENOMINATIONAL ORGANIZATION PROVIDING LIFE INSURANCE FOR ALL PROTESTANT MINISTERS

Alexander Mackie, President
The Oldest Chartered Life Insurance Company in the World
Founded 1717 — Chartered by the Penns in 1759

HOME OFFICE, 1805 Walnut Street, Philadelphia 3, Pa.

BOSTON OFFICE
14 Beacon St.
Boston 8, Mass.

ST. LOUIS OFFICE
1202 Arcade Bldg.
St. Louis 1, Mo.

ATLANTA OFFICE
1415 Candler Bldg.
Atlanta 3, Ga.

CHICAGO OFFICE
Chicago Temple
Chicago 2, Ill.

DALLAS OFFICE
624 Commercial Bldg.
Dallas 1, Tex.

Religion in the British Isles

(From page 47)

it was agreed to collaborate with the World Council of Churches. This was accepted by the W.C.C. in July at Toronto. Dr. A. M. Chirgwin, the very able retiring General Secretary of the London Missionary Society has been asked to preside over this joint effort which will specialize in the problem of evangelism. Dr. Chirgwin will commence his task in January next.

The Churches and the British Peace Committee

Much concern has been occasioned through the Christian public of Great Britain at the summary treatment meted out by State and Ecclesiastical officials to the promoters in Britain of the Stockholm Peace Petition and the Sheffield Peace Congress. The Prime Minister stigmatized the effort as bogus —the Archbishop of Canterbury discouraged the clergy from participation —the Home Office turned back many distinguished delegates. After a single meeting the Congress adjourned to Warsaw. More sinister than this is the tendency to "smear" every peace effort with the charge of Communist-inspired.

This is really offering a monopoly of Peace on a plate to Communism and is the worst tactic conceivable. The whole thing has made labor very uneasy in the country and has greatly embarrassed the old established peace organizations. One suspects the policy of reflecting the bad conscience of the present Government over its surrender to the war-mentality. Even so pronouncedly a non-Pacifist Christian weekly like the Christian World has protested at the Government's treatment of the conference.

Tail-piece

A Vicar received a call from a number of boys. "What do you boys want?" he asked. "Please sir, we are out collecting equipment for a cricket club." "Oh, if it's money you are after you needn't come to me." "It isn't money we're asking, sir," replied the boys. "We only thought that perhaps you would let us have a couple of those bats the sexton says 'you keep in your belfry.'"

BOUND VOLUME No. 26

All of the issues of *Church Management*, October, 1949, through September, 1950, 986 pages

Bound in heavy black waterproof cloth
Price $5.00

CHURCH MANAGEMENT, INC.
1900 Euclid Ave. Cleveland 15, Ohio

This Preacher Takes the Congregation Back Stage

The Sermon and How It Grew

*by Frederic Groetsema**

THERE are two questions regarding the ministry which loom large in the layman's mind. The first question is: What does the minister do with his time? After all, he speaks only twenty minutes on Sunday. The second is: How does he manage to find something to preach about each Sunday? The first question doesn't concern me this morning; the second does.

The ministry, as a profession, has long been likened to that of the shepherd. Indeed much of the work of the pastor is that of the shepherd of souls. The other aspect of the ministry is equally important, and that is the role of preacher. Sometimes one or the other overshadows the work of the minister; in fact, seldom do we find in one person the completely satisfying pastor and completely satisfying preacher. Both are ancient and honorable professions, both trace their origin to ancient times in Israel. They developed side by side in the history of the Israelite's religious life.

This morning I should like to have us think of the preaching ministry in a somewhat different fashion than we are accustomed to think of it. I want us to think of it as a specialized kind of gardening, for unless the sermon grows from the seeds planted in the mind and the heart of the preacher, he is only giving voice to second-hand ideas that never carry the seal of authenticity of his own soul.

And so, we shall consider briefly the soil, the seed, the care of the plant itself, and finally, the harvest; for all four of these steps must be considered if we are to answer our question on the sermon and how it grew.

I

Grandparents, parents, sisters, brothers, teachers, friends, books, experiences of joy, pain, sorrow, triumph, defeat — all of these influence the soil of the mind and heart into which the seed falls; but by far the greatest factor comes not from the study or from the influence of friends, but seems to be the very essence of the Divine Call itself—that strange ability to see sermons everywhere. This sensitivity of mind that recognizes sermon seeds in human life, in books, in texts, is known to the profession as the homiletical mind, and blessed indeed is the man to whom this grace is given, for his work is always a joy and never an arduous task. There are always for him more sermons waiting to be preached than he shall ever have time to preach in his whole lifetime.

But the soil of the sermon, as with all other kinds of soil, must be fed, it must be cared for lest it deteriorate, become dry, hard, and unfruitful. The minister's mind must be fed by hours of disciplined reading and study. He must have time for quiet meditation; and then, too, travel, conversation with all sorts and conditions of men, prayer and devotional reading — all of these aids in the prevention of 'soil erosion' within the minister's mind.

Last, but far from least, is the minister's home. He does have a home — many people and many groups within the community forget this fact! — and if his home is the place where he can let down, find joy, recreation, understanding criticism, and emotional reinforcement, then the soil of his mind is constantly being richly fed and made receptive for the sermon-seed.

In spite of all of this, I fear that some seeds still fall on stony ground, some upon sandy soil, and all too few fall upon the soil where the yield is ten, twenty, and perhaps rarely even a hundred-fold.

II

We come now to the heart of the matter, and that is the seed—the seed itself. Let it be said from the start that sermon-seeds can be bought. There are books available for ministers, if they so desire, books that carry sermon outlines for every Sunday in the year — sermons that are someone else's of course, but that can be used in an emergency. Personally, I have never purchased that kind of book; I would find it very difficult to preach another man's sermon. I like to think of my sermonizing as representing, at the very best, a friendship garden where many seeds coming from many friendly person's minds are finding root, and under the care of my own personality and my own study, are now blossoming in my own garden. This friendship idea, of course, can be overdone. If one limits the seeds as coming from only one or two people, men whom he admires in the ministry, for example, then the man's sermoniz-

*Minister, Newton Highlands Congregational Church, Newton Highlands, Massachusetts.

4 way better
RADIANT SCREEN
brighter clearer pictures
1
New Radiant Glass Beaded Screen Surface — made by exclusive Radiant process. Millions of tiny glass beads reflect light instead of absorbing it — giving brighter, clearer, sharper pictures.
2
washable surface
New Radiant Washable Fabric — enables you to keep your screen surface glistening white always. Just wipe with damp cloth — that's all there is to it!
mildew proof fabric
3
New Radiant Mildew-Proof Screen Fabric — Exclusive special Radiant fabric protects your screen from discoloration by mildew or fungus. Screen stays snowy white for years!
4
flameproof fabric
New Radiant Flame-Proof Fabric — will not support a flame. Gives added protection against screen damage. Is the safest screen you can buy!
send for free sample
of this amazing new Radiant screen fabric. See how much more brilliant your pictures can be on this miracle fabric. Write for it today — also for latest illustrated brochure on complete line of Radiant portable, wall and table screens for all purposes.
RADIANT MFG. CORPORATION
1273 S. Talman Ave., Chicago 8, Illinois
RADIANT
PROJECTION SCREENS

50,000 Addressings for $350*

THE "HANDI-MATIC" Weber Way OF ADDRESSING

CHURCHES, SCHOOLS, SOCIETIES, CLUBS can now afford mechanical addressing the fast, neat, low-cost Weber way. You address from typewritten 500-name Hecto rolls that can be used up to 100 times—at a cost of $3.50 for 50,000 addressings, plus labor. Add to or correct lists for a fraction of a cent. No costly plates. No messy stencils.
Magic fluid applicator permits easy addressing of 1,500 envelopes, post cards, catalogs, etc. per hour. Weber Addressing Machines are guaranteed for life against defective parts or workmanship. A precision-built business machine with enthusiastic users everywhere.

Write for name of nearest dealer. Weber Addressing Machine Co., Dept. CM, 200 W. Central Rd., Mt. Prospect, Illinois.

WEBER ADDRESSING MACHINE CO.
MT. PROSPECT, ILL.

Checker
COAT and HAT RACKS

Checker Wardrobe equipment keeps wraps "in press" and aired on spaced coat hangers; provides individualized spaces for hats on ventilated shelves; has checkroom efficiency that assures large capacity in small floor space. The 5-ft. portable unit shown above accommodates 50. In the Checker line you will find an efficient answer for every church and Sunday School wraps problem—units ranging from 6 place costumers to complete checkrooms and including NEW Special Primary Department Racks for little children.

Write for Catalog No. CK-33

VOGEL-PETERSON CO.
624 So. Michigan Ave., Chicago 5, Ill.

ing is necessarily limited. And then, of course, the seeds sometimes simply blow into the garden, and no man can tell where the idea originally came from or who planted it in his garden. For myself, I discover that there are three main sources for the ideas that I have in sermons.

The first source is by conversation with people, perhaps in my pastoral relationships. Some of you here will remember that soon after I came to Newton Highlands, I announced that I was preaching a sermon on "Four Anchors for the Soul." Somewhere in the moving process that sermon was lost, and I proceeded to preach another sermon on that particular Sunday. One person has, in a half-joking way, constantly reminded me that he is still waiting for the 'anchors for his soul.' And so, if you will recall, early this fall, I preached a sermon in which that text was used, and as the case so often is, the man who had been waiting four years for that sermon, was not in church on that particular morning. But throughout the four years that he waited, his joking remark that he was waiting for anchors for his soul, was very true; it was a seed planted and it finally grew into a sermon.

Another example of how conversation helps in planting the seed for a sermon came in the conversation with a layman out on the West Coast when he said to me, "Why can't ministers say 'Take up your bed and walk'; you leave all the ideas about divine healing to the wild fundamentalists." That idea took root and eventually blossomed forth in the sermon, "How Jesus Heals Today." Still another source is the conversations that I overhear. I heard a woman say during the war, "Where is God? Why doesn't He do something?" And that gave me the seed for a sermon on "Where Is God and What Is He Doing?"

Books, of course, are a veritable mine of sermon ideas: biographies, travel, even mystery stories. Some of you will remember a sermon I once preached on "Being a Christian—But With Reservations"; that sermon got its seed from Willkie Collins' mystery story, "The Moonstone."

The minister must also read books, as I have said before, that are not primarily sermon material but just good discipline for his mind. There are books to be read on methods and techniques, and every once in a while one of these books furnishes the idea for a sermon. Many ministers say that if they get one idea for a sermon out of a book, it is worth its purchase price. In addition to all of these books, there is, of course, THE book — the Bible. And here the minister finds, if not all, most of his inspiration for his preaching. And it is interesting that in modern Protestantism there is again a great turning towards the Bible as the source-book for, not only our preaching, but all of our faith.

There are, in addition to these definitely noted sources of sermon-seeds, those others which seem to grow we know not how or why; perhaps it is called inspiration. You may be curious as to how the present sermon got its start. It got its start because many times I have been asked the question, "How do you find something new to preach about every Sunday?" and as I sat last summer in July thinking about my sermon program for the fall, that question persisted for several days in my mind, and finally it occurred to me that perhaps I should try to answer it, and then my congregation would understand my interest in preaching and the importance that I attach to it.

In addition to these sources, of course, there are in every minister's homiletical garden those plants, those beloved themes that come forth year after year as do much-loved and familiar flowers, but in different colors. These are the great themes that must be touched upon again and again, themes like God and His Love, themes that deal directly with the redeeming work of Jesus Christ in human life and society, themes like sin and salvation and immortality, the glories and the wonders of the Christian Church. These must grow and continue to grow in every minister's homiletical garden.

There are, too, those rank weeds that must be torn out by the roots; I refer to the ever-present temptation to say the popular thing, to deal with the popular topic, in preference to dealing with the timeless and the eternal.

III

There comes, then, the next step — the care of the garden. Some ministers follow the hot-house method; in other words, one particular idea is chosen and then, by some means of forced growth, forced attention, one plant is developed each week, and all the energy and care and worry the minister is capable of is put on one sermon. Personally, I do not work well in that way; I keep a "Work Book," where each idea has a page to itself, and so the seeds are planted in the peaceful, leisurely, phone-free days of the summer; and gradually, by slow, normal growth and development, with several growing at the same time, sermons develop through the fall and winter months. This or that one may develop more quickly than the others and so demand a quicker chance for delivery. But, by the time the Tuesday of each succeeding week arrives, this one or that one is well under cultivation. And so it has been, for

example in this case. This one has been under cultivation from the month of July and now the month of October is half over. Much of the help for this sermon came from a book that I was reading last summer on the Prophets; it actually had nothing to do with preaching. But the final help came early this week, and so the outline was finished on Tuesday; on Wednesday and Thursday it was finished in manuscript, on Thursday afternoon it was recorded, and on Friday the manuscript, all typed and ready to be preached was on my desk.

IV

The harvest—the final test, of course, of the week of careful thought and reading and prayer comes at 10:45 on Sunday morning. At that particular time, the minister of this church at least, always wonders just what the harvest will be. Who knows what effect the sermon will have? How can we measure results? Ministers wonder about the results of their sermons; perhaps the hardest lesson for a young minister to learn is that he must let God care for the results. The old-time evangelist, of course, could measure the effectiveness of their preaching by the number of converts that come down the sawdust trail. But the modern minister has no such definite measure of the success of his preaching. Yet, as I come into the pulpit, very often there comes up from the congregation a friendly, warm, spiritual buoyancy that is like a mighty wave that sweeps aside any doubts or fears that I may have concerning the sermon. Over and over again the congregation's confidence in me has been the thing that has buoyed me up and enabled me to do my best in the pulpit. On the whole I think congregations are sympathetic and are eager to hear what the minister has to say.

The minister himself has many standards by which he judges the harvest. He recognizes, for example, that every sermon is always to be tested by his own inner sincerity and by the witness of his own life in the community. The mortal terror of every minister is that he shall say something that is given the lie to by his own life, or that he shall set a goal for others that he himself has not attained or at least is not conscientiously striving after.

The sermon, as a rule, if the minister is to be satisfied with it, must drive towards some moral and spiritual decision. It must divide men into two camps, making friends of the Lord of some, and enemies of others. At times, it must shake men's complacency, searching out the very moral foundations of settled habits and patterns of living, causing them to think and to act. As my father-in-law puts it, "every sermon must drive a nail."

For myself, again, unless I feel about a sermon in a way that is difficult to describe—unless I can say that it must be preached—unless I feel within myself, "Woe is me if I preach not this sermon!"—then I'm not satisfied with it and I never do my best with it. My father-in-law, who is eighty years old, says that he is preaching better sermons now than he ever has because he measures each one to this standard—"It might be my last sermon." After all, all ministers feel that way to a certain extent. There is in addition to this feeling about the necessity of preaching, a feeling of responsibility for a great amount of time. For example, if there are two hundred and fifty listening members (we'll let the others sleep!); but if there are two hundred and fifty listening members and he preaches about twenty-five minutes, that adds up to almost seventy-one hours of time — almost three days. Is it any wonder that he feels some anxiety about the harvest when he is responsible for that much time out of individual lives?

Pierre Van Paasen, in the *Days of Our Years*, tells the story of an old French priest who got up one Sunday morning to preach a sermon, and in it

QUICKLY FOLDS OR UNFOLDS for changing ROOM USES

Mitchell FOLD-O-LEG tables

MORE seating capacity
MORE leg comfort
MORE exclusive features
MORE strength and rigidity
MORE for your money

Churches, schools, hotels, institutions, fraternal buildings . . . convert any room into a banquet or group activity room. Clear it in minutes.

Send for folder with complete specifications.
MITCHELL MANUFACTURING COMPANY
2724 S. 34th St., Milwaukee 7, Wis.

THE STRONGEST, HANDIEST FOLDING TABLE MADE!

THE IDEAL WAY...
to stimulate fund raising . . .

BRONZE TABLETS

- church tablets
- door plates
- room tablets
- memorials
- pew plates
- honor rolls

Do as churches and charitable organizations from coast to coast do—make U. S. BRONZE your source for Bronze Tablets of rare beauty and distinction. Our modern plant and art bronze foundry—one of the largest in the country devoted exclusively to bronze tablet work—assure you of the finest quality at lowest prices.

WRITE FOR FREE ILLUSTRATED CATALOG
PROMPT MAIL SERVICE · FREE SKETCHES · FREE ESTIMATES

Bronze Tablet Headquarters
UNITED STATES BRONZE SIGN CO. INC.
570 Broadway, Dept. CM, New York 12, N. Y.

EXTRAORDINARY ANNOUNCEMENT!

To Ministers and all Church Organizations

AVAILABLE NOW — SOUND MOTION PICTURES — 16 M. M.

With complete advertising materials

1. "OBERAMMERGAU"—WORLD FAMOUS PASSION PLAY—NEW!

In glorious color—Superb music—complete narrative! Photographed in Oberammergau, Bavaria, 1950. Runs 1 hour.

2. "CALVARY—GOLGOTHA"—LIFE OF CHRIST

Filmed in France at cost of $500,000
INSPIRING! MAGNIFICENT! SPECTACULAR!
"GREATEST RELIGIOUS FILM EVER PRODUCED"—
Runs 90 minutes.

3. "MELODY OF FAITH"—In glorious color!

A powerful message on "Faith"—Entertaining, Uplifting, for all ages, with complete dialogue and beautiful music. Runs 1 hour.

4. "THE LORD'S FOOTSTEPS"—Filmed in Palestine

In excellent color, fine music, complete and authentic commentary. Inspiring! Runs 1 hour.

Many Other Features and Short Subjects Now Available!

Write us for Catalog, descriptive heralds, pictorial advertising and publicity materials, without obligation.

Reasonable Terms — Flat Fees — or Percentage of Offerings, or Ticket Sales!

Our films and methods endorsed by hundreds of Churches of all denominations in the United States and Canada.

INTERNATIONAL RELIGIOUS AND EDUCATIONAL FILMS,
Suite 802, 147 West 42nd St., New York 18, New York

he said, "When I am called up before the Lord, and He shall say to me, 'Pastor, where are thy sheep?', I shall not answer Him. He shall say to me a second time, 'Where are thy sheep?', and I shall say a second time, 'I do not know.' And a third time the Lord will ask me, 'Where are thy sheep?', and I shall look at the Lord of the Harvest and say, 'My Lord, they were not sheep but a pack of wolves.'" It must be a tragic thing for a minister to feel at the close of his ministry that his sheep were not sheep, but something else. The one great fear that I have in my ministry is that some of the sheep will be missing when that final roll call is made in that land that God has prepared for all of those who love Him, and that the sheep will be missing through carelessness or neglect on my part—neglect in the tending of my homiletical garden, so that they went off on their own, finding better food for their souls among the husks of the world than they could find in the church of which I had been appointed the minister.

There is an old saying that famous churches do not make famous ministers, but praying churches can make good ministers. And I hope that in thus sharing with you this little inside look into how I work, that when you think of me and think of the ministry that I am trying to carry on in this place, you will ask God's blessing upon it. Together—minister and people—we can make this church a blessing, and the seeds which perchance grow to fruition in my mind and are scattered abroad through the sermon, will grow, take root, and bear fruit in the minds and hearts of others, thus blessing the whole community.

Hospital Calling

(From page 44)

there is no emergency and provided that they know you will be prompt and discreet with their time. I always invite the doctor and the nurse to remain in the room during the prayer. They always comply. They are always included in the prayer.

Never sit on the bed of the patient, no matter who the patient may be. Don't do it, even if they invite you to do so. You had better sit on the floor than on the bed, better still not sit at all. Better not stay long enough to sit down.

It is wise to move about the room as little as possible and to do that little moving as carefully as possible. There are a great many gadgets of one kind and another in use in the sick room from time to time. These offer quite an obstacle course to those who move within the room. It can prove quite embarrassing as well as distressing if one inadvertently dislocates some of the equipment.

When making calls in the contagion wards, if there are such, it is wise to observe carefully all of the regulations in effect. When mask and gown are required, wear them without protest or comment. The patient knows who is behind the mask and disguise. You may not look as good as you do on Sunday morning in the pulpit, but you may actually do as much good. I knew one man who disliked to wear the mask. Once in the patient's room he would remove the mask from his face. He was a spoiled child who matured only in size. He could have done the patient, himself and others grave injury.

It is a good thing to ask the nurse in charge of the floor or division where you are calling, whether the patient is ready to receive your call. They appreciate your willingness to cooperate with them to that extent.

Don't ask for favors on special privileges for your friends. The doctors and nurses know what is best for them and will attend their needs. Those in charge are as anxious that the patient be returned home promptly as the patient is. They won't keep them a day longer than they need to. Indeed, there are some patients they would like to send home sooner than they dare. Don't make it harder for everyone.

Don't call when you have a cold. You may wish to be rid of it but don't rid yourself of it by giving it to those who are sick and others who care for them. If you are sick, stay away from other sick people. And, for conscience sake, when you call, don't talk about how poorly you feel, or how poorly some mutual friend is doing. You are an ambassador of good cheer. Carry your best samples with you.

Whatever you do, don't neglect the sick and injured who are in need of your ministry. Remember those solemn but rewarding words of One who said: "I was sick . . . and ye visited me."

AN ANTIDOTE TO FEAR

Medical Applications of Atomic Energy

*by Charles L. Dunham**

We publish this paper as an antidote to fear. Doctor Dunham delivered the address reproduced here before the annual meeting of the Group Health Association, Department of the Interior, Washington, D. C.

THERE is so much talk today about super bombs, atom spys, civilian defense against atomic warfare and the like that we are in danger of losing sight of the fact that the release of atomic energy will confer great benefits on humanity, if society chooses to have it so.

As a physician, I will talk principally about the medical applications of atomic energy. This should not be taken to mean, however, that equally useful applications will not occur in technology. The release of atomic energy is only the latest of many tools that man has discovered how to use for his own ends. When he discovered how to employ a piece of wood as a club, he perceived its value for protecting himself against wild animals and for killing game. He also used it to kill other men. Whether he used it first to kill other men or in the relatively peaceful pursuit of game is not known. When he discovered how to control fire he first used it to frighten wild animals away, to keep himself warm, and to bake pottery. But he also learned to employ it against other men by destroying their homes, or as a particularly cruel form of torture.

So, too, with atomic energy. Man first observed the release of atomic energy as it occurs naturally in radium and he used the radiations given off by nuclear disintegration to treat cancer and to illuminate watch dials. In 1919, he first learned how to produce radioactive substances artificially. When he was able to produce useful amounts of radiophosphorus and radiosodium he was not long in applying them in the treatment of disease. But as he learned more and more about how atomic energy behaved, he became aware that the energies released were fantastically great in relation to the infinitely small changes in mass which occurred. Einstein's famous equation "E equals mc^2" was first stated in 1905. It now began to have practical meaning. In 1932, Cockroft and Walton in Rutherford's Laboratory in England had bombarded lithium with protons and produced two alpha particles or nuclei of the helium atom from each lithium atom hit. The equation "one lithium atom plus one proton equals two alpha particles" was calculated in terms of the mass and energies involved, and the results were found to be in good approximation to those which would be expected if Einstein's equation were valid. In other words, Einstein had been right and the atom was established as a potential source of tremendous energy. From this time on, man dreamed of how to release and control this energy. You are familiar with the story of how he accomplished this, urged on by the requirements of war.

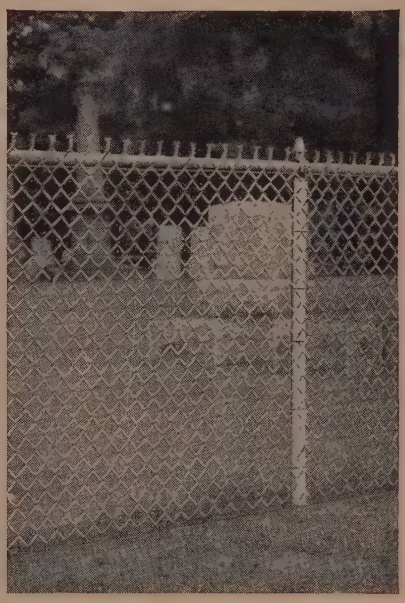
It is childish to wish that man had never discovered how to do this, just as childish as to wish that man had never learned how to use fire. Actually, in World War II more damage resulted from incendiary bombs than from the two explosions at Hiroshima and Nagasaki. This does not mean that if there had been more atomic bombs used the story would not have been different. The atomic bomb is an awful weapon. Such an application of atomic energy differs only in degree, however, from similar applications of fire made by man for the past several thousand years.

The biological and medical scientist thinks of atomic energy in terms of the ionizing radiations produced, and the effects they have on living matter. He does not think of the number of calories of heat produced which could be put to work in factories, on ships, and the like. Nor does he think of atomic energy in terms of an explosive force excepting as he concerns himself with combating some of the effects of such an explosion in the event of war.

This is not the place to expound at length on the nature of ionizing radiations. To give you a fair understanding would take a whole evening. In

*Chief, Medical Branch, Division of Biology and Medicine, United States Atomic Energy Commission.

For Day-and-Night PROTECTION against Vandals...



specify ANCHOR and be SAFE!

YES, a sturdy Anchor Chain Link Fence installation is a tough, forceful answer to cowardly vandals and sneak thieves . . . prevents them from gaining easy access to your grounds and buildings. That's why experienced custodians of churches, cemeteries, rectories, convents and schools have been specifying Anchor Fence for years!

Several *exclusive* Anchor features are responsible for this popularity. *Deep-Driven Anchors*, for example, hold the fence erect and in line, in any soil or weather . . . yet permit easy relocation at any time.

For a handsome frontal setting, Anchor-Weld Iron Fence and Gates are ideal. They provide the permanence of electrically-welded construction with the beauty and dignity of wrought iron.

Write today for our free catalogs giving more information on both types of Anchor Fence. Just drop a line to:
ANCHOR POST FENCE DIVISION, Anchor Post Products, Inc., 6642 Eastern Ave., Baltimore 24, Md.

Anchor Fence

Nation-wide Sales and Erecting Service

GOD'S 2nd WITNESS

At last THE PYRAMID SPEAKS as students never dared to dream it ever could, detailing an awe-inspiring

REVELATION OF THE AGES!

Confirming Bible chronology
Illuminating the Scriptures
Showing the past, revealing the future
Proving the mission of Calvary's Christ (*A startling eye-opener*)
Revealing the duration of the Gospel Age; now declaring

OUR TIME IS SHORT!

(*Numerous dates demonstrated, past and future*)

Convincing, Inspiring, Irrefutable!

Reader-opinion—in substance: "Truly the H-bomb in serious literature"—1000 times more soul-stirring than the Hiroshima and Nagasaki bombs!

"The Pyramid Speaks Symbolically" with numerous illustrative charts; in rich, red cloth binding $3.00, or sturdy paper backing $2.00, postage 15c extra. Remit by Money Order or currency (NO C.O.D.'s or Postal NOTES); checks require 15c extra to cover Bank's collection fee.

PYRAMID CENTRE

P. O. Box 577, Dept. C,
Edmonton, Canada

N.B.—Dealers wanting a fast seller—write

Hand Crafted Designs
• BRONZE TABLETS
• MEMORIAL PLAQUES
• WAR MEMORIALS
Have Been Treasured By
A Discriminating Clientele
Since 1859.
be sure to write for our handsome 40-page brochure of memorial designs in bronze
SPENCER STUDIOS
INCORPORATED
117 S. 13th St., Philadelphia 7, Pa.

NEW LIGHTING FOR CHURCHES

At Low Cost—Direct From Manufacturers

WRITE FOR CATALOG OF AUTHENTIC DESIGNS

McFadden Lighting Co.

2308 S. Seventh Street St. Louis, Missouri

order to give you a feel for what is meant, I will simply call your attention to the fact that X-rays are a common form of ionizing radiation. You are all more or less familiar with them. They differ from the gamma rays of radium and the gamma rays of an atomic blast with respect to the wave lengths and energy involved. The other forms of ionizing radiation which you hear about these days include alpha radiations produced by certain natural and artificial radioactive substances and by high energy beams of alpha particles produced in particle accelerator machines. Beta radiation is given off by natural and artificial radioactive substances, and is also produced as a high energy beam in the betatron. These radiations differ from one another and from "X" and gamma radiations by having different masses and different energies, the latter dependent upon the source of the particles. Neutron Radiations are just what the name implies. Neutrons are given off by uranium and plutonium and are the principal radiations present in an atomic pile. They can be accelerated in cyclotrons to very high energy beams.

The effects on living matter of all these types of ionizing radiations are similar to the effects produced by X-rays and radium. So it was natural that when new varieties of ionizing radiation became available they should be compared with X-rays and gamma rays in established fields of study. One of the principal uses of X-rays and radium aside from X-ray photography had been to treat cancer. Before any self-sustaining fission reactions were accomplished, neutron beams had been tried in the treatment of cancer, and radioisotopes had been used both to treat cancer and as tracers in the study of human physiology and bio-chemistry.

Much has been said, and at times with some extravagance, concerning the eventual place of atomic energy in the future development of the medical and biological sciences. Great and probably undue emphasis has been placed on the role of atomic energy in solving the cancer problem. This is quite understandable in view of the fact that ionizing radiations produced by the X-ray machine and by radium have for many years been of real, if limited, value in the treatment of cancer.

Great Variety of Radiations

The control and release of atomic energy has provided a great variety of radiations and sources of radiation. Consequently, there are now available a greater variety of methods for using radiations to destroy cancer cells. These new tools have been and will continue to be exploited in the treatment of cancer. But it is becoming increasingly apparent, as was known all along to those most familiar with the subject, that the principal value of the application of atomic energy to medical and biological problems would probably not lie in the beneficial effects of properly administered ionizing radiations, useful as they have proved to be in many instances. It is rather the exploitation of the ready availability of radioactive forms of the atoms which make up living matter which eventually will have the greatest impact on the medical and biological sciences.

For instance, take the case of radioiodine, widely publicized as the atomic cocktail for treating cancer of the thyroid gland. Its limited usefulness in the treatment of cancer is exceeded by its recently recognized value in determining the state of activity of the thyroid gland. It yields vital data to the practicing physician on this point in many cases where the cruder and well-known basal metabolism test fails to furnish definitive information.

Similarly, radiosodium, when it first became available, was tried in the treatment of leukemia much as radiophosphorus is now used. Today, it is used as a tracer material in studying the nature of dropsy whether caused by heart disease, liver disease, or kidney disease. On the other hand, Carbon 14 or radiocarbon has never been used to treat anything, but by labeling known chemical constituents of the body with it such as hormones, amino acids and the like, as well as vitamins and drugs, it is already unlocking many of the mysteries associated with the way in which these substances exert their influence on the body. It is performing a similar function in relation to the behavior and requirements for life of cancer cells.

Tracer work with radioisotopes is a very common method of studying biological phenomena these days. To make radioactive isotopes artificially by means of cyclotrons is still a very costly way to produce them. Fortunately, many of the isotopes in demand for research occur as by-products of the fission reactions which take place in atomic piles. At Oak Ridge the director of research has set up an Isotope Division which recovers and purifies radioisotopes and sends them all over the country to scientists engaged in tracer work and cancer research.

The first biological work utilizing the isotope tracer technique was done with heavy hydrogen shortly after Urey in 1932 discovered how to concentrate this naturally occurrence isotope of hydrogen. Ordinary hydrogen is the simplest of all atoms. It contains one proton or positive particle,

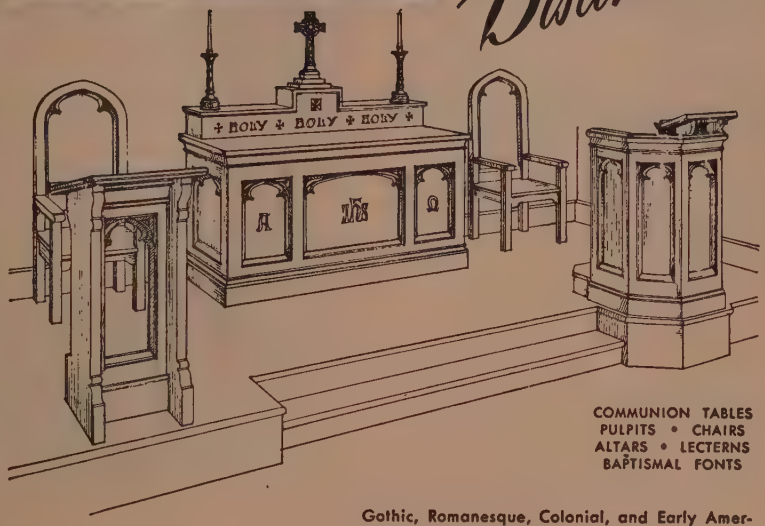
and one negatively charged particle the electron circling around outside the nucleus. Heavy hydrogen or deuterium is similar except that its nucleus contains, in addition to the proton, a neutron or uncharged particle. As neutrons and protons weigh very much the same and the weight of an electron is very much less, the heavy hydrogen atom weighs roughly twice as much as an ordinary hydrogen atom. Schoenheimer at Columbia University first incorporated heavy hydrogen into some hydrogen containing chemical compounds used by the body. By means of very laborious physical chemistry techniques he was able to detect the heavy hydrogen in other chemical compounds recovered from the animal studied and thus he was able to deduce that certain chemical reactions had taken place in the tissues. This heavy hydrogen isotope is very stable. It does not disintegrate or decay and give off radiations; it is not radioactive. That is why it was so difficult for Schoenheimer to do his pioneer tracer work. Tritium or thrice heavy hydrogen, the relatively new H isotope, has three neutrons and one proton in its nucleus and is very unstable; it decays to helium by giving off a negatively charged beta particle as one of its neutrons becomes a proton. Hence, it is radioactive and lends itself admirably to extension of the type of work Schoenheimer began.

Tracer Experimentation

The simplest type of tracer experiment consists of injecting into the blood a small amount of some radioactive atom like I 131 and then by means of a Geiger-Mueller counter or similar device finding where it has gone. In the case of I 131 in a normal person, it practically all accumulates in a few hours in the thyroid gland. One can put the radioactive atom into a salt. Thus, radioiodine is injected as sodium iodide. Radiophosphorus is injected as sodium phosphate. It goes to the lymph-nodes and blood-forming tissues in large part. That is why it is useful in treating leukemia. Radiosodium can be injected in the form of radioactive NaCl. It tends to go all over the body and especially into the tissue fluids. For this reason it is useful in the study of dropsy. This type of experiment tells us a lot about how the body uses iodine, phosphorus, sodium, potassium and the like.

The presence of radioactivity in the tissue can be determined in three ways: (1) One may use counting devices such as the Geiger-Mueller counter over different parts of the animal or over the tissue, (2) Microscopic sections of the tissues can be prepared and laid against a photographic film and the

PEWS, PULPIT AND CHANCEL FURNITURE OF *Distinction*



COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS
BAPTISMAL FONTS

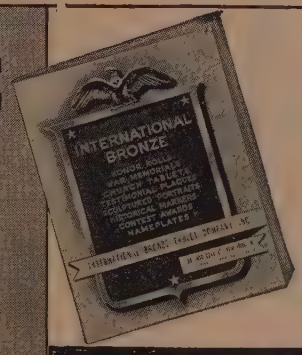
Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.

Send for Illustrated Catalog

Furniture for America's Churches Since 1897

J. P. REDINGTON & CO.
DEPT. B • SCRANTON 2, PENNA.

FREE *Catalog of* BRONZE CHURCH TABLET DESIGNS



OVER 150 SUGGESTIONS

for genuine solid bronze war memorial plaques, honor rolls, markers, donor tablets and other church purposes. Described in free 48-page catalog with more than 150 illustrated suggestions of standard and custom designs. Get it now—for immediate use or future reference.

Send letter or post card today for Catalog CM. No charge or obligation.

INTERNATIONAL BRONZE TABLET CO., INC. 150 WEST 22nd ST. NEW YORK 11, N.Y.

TRY PHOTO OFFSET for Your CHURCH BULLETINS

Let us quote prices on weekly calendars

ARROW LETTER SERVICE

200 Auditorium Building Cleveland 14, Ohio

COMMUNION GLASSES

Replace chipped or broken glasses with these crystal-clear, handblown glasses of finest quality; carefully finished.

	Height	Width
No. 44	1¼"	1¼"
No. 55	1⅜"	1⅜"
No. 66	1⅝"	1¼"

Only $1.00 Per Dozen

No. 70 — Unbreakable pressed glass. Will not easily chip. Height 1¾" Width 1¾"

Only $1.50 Per Dozen

THE JUDSON PRESS 1701 CHESTNUT ST. PHILADELPHIA 3, PA.

PALM for Palm Sunday ORDER EARLY

PALM SUNDAY, MARCH 18

We Guarantee Absolute Satisfaction

100 Heads for.....$17.50
50 Heads for..... 11.00
25 Heads for..... 6.50
12 Heads for..... 3.75

All Good Lengths—36—48 inches

THE NIESSEN CO.

We Are Pioneers in the Handling of Palm

256-70 So. 23rd Street Philadelphia 3, Pa.

BRASS WARE • COMMUNION WARE

Beautiful and artistic designs, fashioned by expert craftsmen, practically priced to meet any budget. Send for complete FREE catalog of VESTMENTS, PARAMENTS, ALTAR BRASSES, COMMUNION WARE, CHANCEL FURNITURE, CHURCH CARPETS.

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE ST., PHILADELPHIA 7, PA.

NEED BOOKS?

Chicago Seminary Library Service

is available to alumni and ministers of the Middle West through the Library Extension Department. No fee for borrowing from the Library collection of 57,000 books except payment of postage. Books may be kept for three weeks.

For further information write:

HAMMOND LIBRARY EXTENSION SERVICE

The Chicago Theological Seminary

5757 University Avenue Chicago 37, Illinois

radioactivity will indicate its presence by exposing the film in those regions where it is present, thus giving us a sort of skeleton outline of the distribution of the radioactive substance, and (3) The chemical substance which is thought to contain the isotope can be extracted and purified by the usual chemical procedures. If it does contain the isotope, this can be determined either by counting techniques or by means of radioautographs.

Another type of tracer work attempts to study the more complex organic compounds, how they are made in the body, and how they are broken down and utilized. For this either the compound itself is labeled or one of its known or suspected building blocks is labeled. The labeling is frequently done by replacing a normal carbon atom in the molecules with C^{14} or radioactive carbon. The only trouble here is that, in general, the easier it is for the chemist to do this trick, the more likely it is that the body will reverse the change and spoil the experiment.

There are all sorts of ways to label chemical compounds. It can be done in a test tube by usual chemical methods using the radioactive element instead of the non-radioactive form in performing the necessary reaction. Another method is to grow plants which make the desired compound in an atmosphere in which normal CO_2 is replaced by CO_2 made with radiocarbon. In this way radioactive digitalis and radioactive morphine can be prepared. Still another method can be used. The compound can be bombarded by high energy radiations which transform some of its atoms into radioactive isotopes in the same way that radiophosphorus and radiosodium were made in the 1930's. Or, one can produce radioactive proteins by feeding an animal amino acids labeled with radiocarbon. These become a part of the animal's protein as it builds new protein.

By these various means a host of useful radioactive compounds can be made. Radioactive fluorescein dyes which seek brain tumors can be used to locate the tumor. Antigens, the substances which stimulate the formation of antibodies, can be made radioactive. This is a great boon to those who study how the body combats infection. Radioactive digitalis and radioactive morphine promise to tell us much about how these useful drugs act, and how the body disposes of them. Radioactive sex-hormones have been prepared and will help us to understand how these large steroid molecules are made, how they act, and how they are destroyed in the body. Steroid compounds are involved in cancer, arteriosclerosis, and the functions of the adrenal gland.

I could continue talking for a long time about the possible uses of the tracer technique, but I will content myself with telling you of one other very ingenious way in which atomic energy has been put to use in solving the riddles of biology. For a number of chemical processes which occur in nature we know what the cell started with and we know what it produced, but many of the links in the chain of chemical reactions are unknown. It was observed in studies of the effects of radiation on molds that among the numerous genetic changes which occurred, certain mutants or abnormal forms appeared which were unable to complete certain chemical syntheses. Some complex substance normally present in the mold could no longer be made. Instead a considerable amount of a less complex substance was present in the cell. What had happened was that the radiation had produced a new mold incapable of performing one step in a series of complicated reactions. The material which was accumulating represented a link in the chain beyond which this new mold was unable to go. In this way, biologists at California Institute of Technology are learning a great deal about how complex molecules are built in nature.

What all this means to the medical and biological sciences can only be compared to what happened following the discovery of bacteria as the cause of disease. Typhoid, cholera and dysentery, the great scourges of mankind, soon became a rarity in civilized countries. New and useful discoveries of how living matter behaves are taking place almost every day thanks to the radioactive tracer technique. If man will only give himself half a chance, the benefits to be reaped in better health, more productive farms, better materials for industry, and new sources of power can all be had for the asking.

MINNESOTA PROTESTANT CENTER ADDS CONGREGATIONALISTS

Minneapolis, Minnesota — The Congregational Conference of Minnesota has moved into the Minnesota Protestant Center here, thus becoming the ninth group to have offices in it.

The others are the Minnesota Council of Churches, which established the center in 1948; the Minneapolis Church Federation; the Minnesota Methodist Board of Education; the Minnesota Methodist Centennial Movement; the Twin City Baptist Union; the Minnesota Christian (Disciples of Christ) Missionary Society; the Evangelical United Brethren Church state headquarters and the Protestant World newspaper regional offices.—RNS

From Scene Two In Pageant

Church Pageant Highlights Mortgage Burning

by George E. Bergman

WHEN Arlington Heights, Illinois, Methodist Church recently found themselves mortgage free, they held a mortgage burning pageant during which they were taken back 100 years by four colorful and dramatic scenes of the church's history. Aided by members of the congregation, some of them descendants of the original founders of the church, they depicted such marks in the church's history as:

Scene one: The first quarterly conference held in 1840 with a congregation that had grown from a mission to a recognized Methodist church with a frame house of worship and a pastor receiving $250 yearly.

Scene two (shown): Another quarterly conference held in 1860 when the president of the Ladies Aid asked that a kitchen and a recreation room be added. She was told by another member of the conference in no uncertain terms: "If you think you are going to get more money out of me for the building of a place for young hellions to gallivant around and kick up their heels in, you've got another think coming. Let us rest and worship God without a lot of fol-de-rol."

Scene three: The 1870's, represented the celebration for an addition to the church building and construction of a steeple, something until then lacking.

Scene four: 1928, when the cornerstone of the present building was laid. This scene ended in the burning of the mortgage papers in which most of the persons taking part in the pageant had a hand, including the present pastor, the Reverend Mr. Ismay. The pageant was produced and directed by Lester T. McAyliffe, aided by the church historian with another member of the congregation as narrator.

GOWNS
PULPIT·CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS AND HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST · NEW YORK 18, N.Y.

RING CHURCH BELLS
the VERDIN push-button way!
Verdin Ringers make bell-ringing easy... bring out full, rich tones of genuine cast bells. No records. No amplifiers. Saves time, steps, labor. 1600 churches use them. Use present bells. Get free catalog.
THE I. T. VERDIN CO.
553 Dandridge St., Cincinnati 10, Ohio
VERDIN ELECTRIC BELL RINGERS
TOWER CLOCKS REPAIRED • ELECTRIFIED

LIGHTING FIXTURES

We specialize in creating artistic lighting fixtures of everlasting bronze or wrought iron. We also make bronze tablets, honor rolls and memorials of every description.
Write for Descriptive Literature
MW METALCRAFTSMEN
MEIERJOHAN · WENGLER
METALCRAFTSMEN
1102 W. 9th St. CINCINNATI 3, OHIO

Religious Education
and
Social Work

present to young women unlimited opportunities for service

SCHAUFFLER COLLEGE

trains high school graduates for such work.

Four-year courses leading to the degree of Bachelor of Science in either field.

THE DEMAND for its graduates far surpasses the number graduating every year.

HIGH ACADEMIC STANDARDS
SCIENTIFIC METHOD
CHRISTIAN SPIRIT

Students accepted from all races, nationalities and religions.

$500.00 a year for tuition, board and room.

A few places in the dormitory available for the second semester.

SECOND SEMESTER
Begins January 22, 1951

For further information write:
GEO. P. MICHAELIDES, Ph. D.
President
5115 Fowler Ave., Cleveland 4, O.

Chancel Alterations—Pews
Altars—Altar Rails
Church Woodwork

Ossit Since 1867 CHURCH FURNITURE CO. JANESVILLE, WISCONSIN

ROBES
Choir and Pulpit

NYLON and many other fine materials, reasonably priced. Write for catalogue C-16 (choir robes); J-16 (junior robes); P-16 (pulpit robes).

COLLEGIATE CAP & GOWN CO.
NEW YORK 1, N. Y. 366 Fifth Ave. CHAMPAIGN, ILL. 1000 N. Market St. CHICAGO 6, ILL. 117 N. Wacker Dr.

Effective Dusting for Church Health

*by Adolf Heindenschickle**

MOST of us dust our rooms every day without thought as to whether or not we are dusting correctly. But there is a right way and a wrong way. And if we value the life and looks of our furniture, floors and merchandise it is important to use the right method.

Cleaning of rooms can be brisk, efficient and stimulating, or it can be tedious and time consuming. Much depends on the tools used; the more efficient the tools, the faster and easier the work. Some of the tools that have been recommended are vacuum cleaners, complete with attachments; chemical-treated dusters and dust mops; carpet sweepers; and soft, clean dust cloths.

Cleaning tools are good servants only when they receive the proper care. A vacuum cleaner lags when the dust bag is clogged with dirt; a soiled duster or dust mop is little better than none at all; a carpet sweeper can't pick up dirt and dust if its brushes are filled with lint and hair; a harsh, "oily" cloth is worse than none at all, because it soils and scratches as it dusts. A few minutes a day spent in caring for your cleaning tools will pay good dividends in service.

It is extremely important that walls be dusted regularly and often, if more difficult cleaning tasks are to be avoided. Walls that are neglected soon acquire a film of greasy dust that attracts and holds still more dust, and which inevitably becomes embedded and difficult to remove. Caution: Do not attempt to dust papered walls in soft coal or industrial regions; dusting papered walls is not advised because soot will be grimed into the paper no matter which method of dusting is used.

However, where dust and cobwebs are the only problem, walls may be dusted with the suction attachment of the vacuum cleaner; or a soft wall-brush of hair, nylon or lambs wool with a long handle; or use a corn broom covered with a clean, soft cloth. In dusting walls work from the top down giving special attention to high mouldings.

Care should be used in dusting cobwebs. If cobwebs are present, whether they are spider or dust cobwebs, remove them with an upward lifting stroke to avoid streaking the walls. Cobwebs of any sort are sticky and if they are pulled down against the wall, they will leave a trail of dirt that is hard to remove.

Dust mops are ideal for removing dust and lint from smooth waxed floors. They are used best by gliding the mop over the surface, without raising it from the floor, to avoid scattering the dust. Never use a heavily oiled dust mop, as it leaves a dust catching film, but rather use the newer dust absorbing chemicals. These chemicals absorb the dust and lint into the dust mop, yet contain no oil to stain or spot, and can be very effective in removing the dust from waxed floors, asphalt and rubber tile and other types of floors.

Good housekeepers when finished should always hang up their dust mops, as letting the heads rest on the floor causes the yarn to mat. In addition it has been recommended to clean the mops after each use, using the suction attachment of the vacuum cleaner. If this is not practical, the mop should be shaken free of dust. The practice of using the vacuum cleaner for a preliminary dusting of bare floors is a good one. When this is done the dust mops never get very dirty.

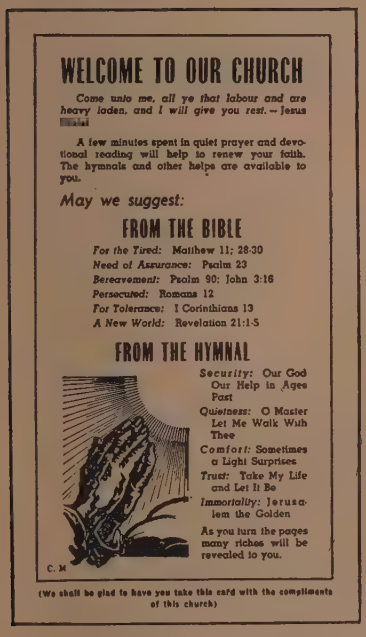
In dusting with cloths, use a soft, lintless cloth or duster. Dust with even strokes gathering the dust into the cloth, instead of scattering it about. When soiled the cloths should be laundered as a dirty dust cloth does more harm than good, scratching and streaking as it dusts.

After the dust cloths have been laundered apply a good dust absorbing treatment and allow to dry. Avoid the cedar oil, lemon oil or other "oily" treatments as they deposit a dust catching film, or they have the tenddency to streak, stain or spot.

There have been several improvements in dust mop and cloth treatments. One manufacturer has an emulsion product which helps the "treated" mop or cloth absorb the dust and dirt, cleaning and polishing in one operation. While this product does hold the dust and lint it has an advantage over the "oily" type, in that it doesn't stain or spot any surface. Another manufacturer is introducing a dust mop treatment that not only absorbs the

*Of the Parlee Company, Indianapolis, Indiana.

Make Your Church A House of Prayer


WELCOME TO OUR CHURCH
Come unto me, all ye that labour and are heavy laden, and I will give you rest. -- Jesus
A few minutes spent in quiet prayer and devotional reading will help to renew your faith. The hymnals and other helps are available to you.
May we suggest:
FROM THE BIBLE
For the Tired: Matthew 11; 28-30
Need of Assurance: Psalm 23
Bereavement: Psalm 90; John 3:16
Persecuted: Romans 12
For Tolerance: I Corinthians 13
A New World: Revelation 21:1-5
FROM THE HYMNAL
Security: Our God Our Help in Ages Past
Quietness: O Master Let Me Walk With Thee
Comfort: Sometimes a Light Surprises
Trust: Take My Life and Let It Be
Immortality: Jerusalem the Golden
As you turn the pages many riches will be revealed to you.
(We shall be glad to have you take this card with the compliments of this church)

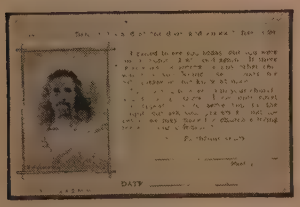
Actual size 6" x 3½"

When war clouds gather people seek the house of God. These cards encourage members and strangers to use the church as a sanctuary from the strifes of life. Beautifully printed.

50 Cards, 75c; 100 for $1.25;
300 or More at $1.00 Per 100

CHURCH MANAGEMENT, INC.
1900 Euclid Ave. Cleveland 15, O.

PASTOR'S CALLING CARD



Here is a beautiful little calling card. It carries Howard Chandler Christy's picture, "Jesus the Christ," in color. There is a very effective message and room for the pastor's signature.

PRICES

65c Per 100; $6.00 Per 1,000

CHURCH MANAGEMENT, INC.
1900 Euclid Ave. Cleveland 15, O.

dust but also destroys the bacteria. In this way unsanitary dust will be removed and leave the surface germ free.

Neglected radiators cause unsightly soil deposits on the surrounding walls. To avoid this clean the radiators often, especially during the season when in use. A good way to clean radiators is to brush the coils of exposed radiators with a downward stroke, and collect the dust and dirt on damp newspapers beneath. If you have a vacuum cleaner, use the blower attachment to dislodge the dust and blow it downward; then use the suction attachment to gather the dust into the bag.

Mirrors can be kept clean for long intervals by dusting, but occasionally they need additional care. On wood floors, floor oil is not particularly satisfactory, as the surface becomes tacky and the dirt clings to it. In time the floor darkens until it is almost dark. Concrete floors have a tendency to create dust, but this can be overcome by giving it a coat of wax. Very often this will keep down the dust effectively. If you don't want to apply wax, or if this method is not effective a hardener may be applied. Products are now manufactured for this purpose and prove very satisfactory.

By applying some of these dusting hints to your cleaning, the tiresome job of dusting will cease to be a chore, and work will be easier.

WASHING DISHES IN THE PARSONAGE

One-third of the workday of the average pastor's wife is spent in preparing meals. She spends over seven hours a week washing dishes. If the church trustees had to bend over a sink that is too low for seven hours, they would modernize the parsonage kitchen before the week was over.

The pastor's wife helps her husband in the work of the church. She often goes with him making pastoral calls. She "must be" and usually is an ideal mother. She does her share of work in the community and often more than her share of church work. She deserves the most convenient kitchen it is possible to provide.

The recent survey of 1,171 parsonages in 47 states is entitled "The Home of the Rural Pastor" and is distributed at cost (forty cents) by the Rural Department, Drew Seminary, Madison, New Jersey.

Only six of the 1,171 wives complained of their parsonage. As one woman said after discussing many labor-saving devices, "Some we have, and some we would like to have; not as luxuries though, but to increase the efficiency of our work."

Lighting...
PLANNED TO ENHANCE THE BEAUTY OF YOUR CHURCH
FOR forty-five years our craftsmen—engineers have been planning church lighting, always in the finest tradition of architectural and utilitarian design. Our engineering department will be pleased to consult with you regarding the lighting needs of your church. This service is available without obligation to you.
THE NOVELTY LIGHTING CORPORATION
2484 EAST 22nd STREET
CLEVELAND 15, OHIO

AN HOUR WITH GOOD BOOKS

The Fruits of Faith

Fruits of Faith edited by J. Richard Spann. Abingdon-Cokesbury Press. 240 pages. $2.50.

Eighteen Christian leaders from varied fields and eight denominations, sixteen men and two women, delivered lectures at the Thirtieth Annual Conference on Ministerial Training held at Evanston, Illinois. Five of these lectures were on "The Faith," seven on "Fruits in the Individual," and six on "Fruits in Society." These lectures have been revised and now appear in book form.

In such a symposium there is certain to be considerable variation, not so much in point of view as in mode of expression and general insight. The careful reader will make his own special choices and find certain chapters more stimulating than others. Nevertheless, all of these authors make a very genuine contribution. The old and the new in our common faith blend together most convincingly as in these two chapters side by side entitled "Atonement" and "Physical and Mental Health." An occasional symposium of this type is well worth publication and deserves a wide reading.

Four pages of "Biographical Notes" at the end introduces the reader to the record of the writers.

F. F.

Science and Christian Faith by Edward LeRoy Long, Jr. Association Press. 125 pages. $1.75.

The author is a bachelor of civil engineering from Rensselaer Institute and a bachelor of divinity from Union Theological Seminary. He seems to have quite successfully combined the two disciplines.

His book is one in the Haddam House series in which the editorial board seeks "as authors new voices qualified to give fresh guidance to thoughtful youth." It is not aimed at professional theologians and ministers will not likely find much that is new to them in it. But one can well imagine it as the guide for a series of excellent discussions with an alert group of young people. And the book could be put into the hands of any intelligent layman who is finding the reconciliation of science and religion difficult. The minister will need, however, to make sure that the religious background, which the book requires for its understanding, is present. What is readily understood by ministers on this subject is apt to need a good deal of explanation among lay people who have grown up in an atmosphere of uncritical acceptance of science as a panacea.

As the author readily admits, "these pages are merely an introductory push

(Turn to next page)

The Making of Books

Shadows of Those Who Passed Through a Publisher's Office

By William R. Barbour*

CHARLES M. ALEXANDER

"Oh, that will be glory for me"

NOW and then we publishers come to meet and know really remarkable personalities and Charley Alexander was just that. How can one capture his gracious, charming manner and get it down on a sheet of paper?

Let us begin at the Moody Bible Institute. He came there from Tennessee. He may have been a good student, but I have my doubts about that. But he certainly could sing; he was tall, handsome and well built.

Gradually he began to lead the singing at meetings and he kept it up, as long as he lived which was too short a time.

"Torrey and Alexander." Remember that team? Dr. R. A. Torrey deserves a special article. He was a graduate of Yale University and as a person and as a speaker his bearing demanded respect. Before he spoke, Charley Alexander would have the audience in a singing mood. I can see him yet, as he would raise his right hand and seem to really lift the music out of the crowds. Then he would sing alone, before and after Dr. Torrey spoke. There was an earnestness and a serious human quality in his voice which made a deep impression.

Off the platform he was gay, cordial and a real friend. On one of their trips to England he met Miss Helen Cadbury, a daughter of the famous chocolate merchant. They were married in Birmingham, England, and a local cartoon showed Helen Cadbury up on a huge pile of chocolate, singing, "I surrender all," and Charley Alexander on his knees below singing, "Oh, that will be glory for me." And it was! Mrs. Alexander had the funds and the good business sense to conserve them. Charley Alexander had a big heart and never was aimed by Providence to be a banker. They made a great team. Each supplemented the other.

We published *Alexander's Gospel Songs I, II, and III* and *Alexander's Male Choir*. Charley for years was in and out of the office. His laugh could be heard from one end of our office to the other. He knew all the staff and had a personal word for everyone. Really, an amazing person!

Before Mrs. Barbour and I were married in 1916, I lived for seven years with my uncle, Fleming H. Revell at Riverdale-on-Hudson. He and Charley were great friends but quite different temperaments. Both were good company but Charley used to say, "Uncle Fleming was born on a powerful cold day!" This reference to Mr. Revell in a joking way would follow some caution to Charley that he conserve his strength and his money more than was his custom. I recall one moonlight summer night at Llever Lodge which few knew was Revell spelled backward, when Charley came out for dinner and had his taxi park under a tree for three hours during dinner, before Charley was driven fifteen miles back into the city. Mr. Revell reminded him that this costs money! (At the time Mrs. Alexander was in England.)

In the end Charley Alexander just wore himself out and died a relatively young man.

Last fall, Mrs. Barbour and I were attending church services in a small mission chapel in Georgetown, British Guiana. The native pastor asked me to say a few words. My theme was in my hand, for in that far away place in the heat of a tropical night the hymn book without the music was the English edition of *Alexander's Songs III*. I told them about Charley and how happy he would be, if he could drop in, as we did, and know that his gospel songs live on just as his charming spirit does in the memory of thousands who knew and loved him, inincluding his publishers.

*Fleming H. Revell Company.

Book Reviews

(From page 60)

into a vast experience." And if there is a serious criticism of the book it may be that it tries to compress too much into too small a space. The first two chapters give a good summary of the history and present nature of the problem. The next two define the differences between science and religion. The fifth chapter demonstrates how "commitment is an inescapable level of being," and how one always "decides to drift when he decides not to row." In his last chapter Long suggests how science can and must serve religion in the understanding of the Bible, of God, of Jesus Christ, of man, of human freedom, of sin, of the church, of prayer, of salvation, and of Christian vocation.

In this closing chapter he is, of course, able only to briefly indicate what it would require a whole book to satisfactorily expound. But what he says here, as in the book as a whole, appeals to this reader as sound and in accord with the best Christian thought of the present time.

L. E. S.

The Secret of Life by Roy A. Burkhart. Harper & Brothers. 118 pages. $1.25.

What a potent little book this is, to take its place along side of D. Elton Trueblood's volumes of similar size and even similar mood. Burkhart is no Trueblood, but they both have found a secret of life which they know how to give others in words brief and pointed.

First he discusses The One Problem Before the World, which he states simply is "how to find union with God, for he who finds this union begins the thrilling adventure of mastering the secret of life." Not being solely material selves, but in the eyes of Christianity, sons of the spirit of the living God, we have a potential far beyond our dream.

In the second part, Discovering Our True Nature, he shows with simple illustrations how as children of God we may find that union with him. Through prayer cell groups in his own church (he is pastor-in-chief of splendid First Community Church, Columbus, Ohio), he has over ten years within himself and within the lives of a multitude of others discovered the efficacy of prayer. Here, he says, is the way to the secret of life.

He offers two splendid helps. Appendix A is a definite plan of action for groups that may seek like his own to find the secret of life. Appendix B is a most helpful bibliography of devotional books, both classics and helps in prayer and psychology. This is no profound volume, but its implications indeed are profound

H. W. F.

A Firm Faith for Today by Harold A. Bosley. Harper & Brothers. 283 pages. $3.00.

Dr. Bosley, formerly of Mount Vernon Church, Baltimore, and now Dean of the School of Religion at Duke University, goes this fall to First Methodist, Evanston, Illinois, as successor to Ernest Fremont Tittle. This volume suggests something of the quality of his thought and spirit which should enrich the congregation there.

Prepared for his former Baltimore church and for the ministers in that area through discussion groups, this statement of a creed for liberals today is exceptionally clear and sharp, readable from beginning to end. But there is hardly a superficial note in the entire book.

After an opening chapter in which he points out the need for a creed today, Dr. Bosley considers eleven cardinal principles: God, Jesus Christ, Holy Spirit, Bible, Church, Man, Forgiveness of Sin, Reconciliation, Kingdom of God, Salvation, and Immortality. It will rank with another professor's volume (De Wolfe of Boston) as an interpretation anew of the validity of the liberal position in this day of neo-orthodoxy.

But he has been and will be a pastor. So he recognizes that these chapters are "but preludes to a reorientation of life under the guidance of religious insight. The actual reorientation must be worked out step by step by each person who seeks to live as becomes a servant of the Living God." There is the great worth of this volume. For lay person who wishes to think carefully and deeply, for discussion groups, and for ministers who seek insight into theology's relationship to the religious experience, this is the book to get. It will bear reading with a pencil in hand to gather seed thoughts for much fruiting.

H. W. F.

COMMUNION MEDITATIONS

Preludes to the Lord's Supper

Edited by Gaston Foote

PUBLICATION DATE—January 15

$2

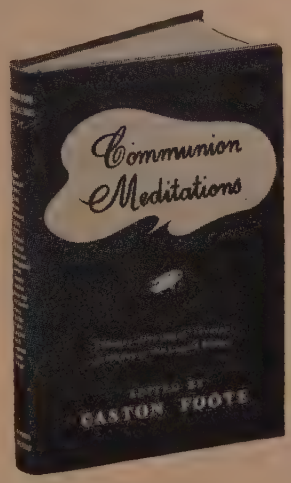
These meditations (or preludes) are especially prepared to make the Communion service in every church reverent and worshipful —more meaningful to both pastor and people.

Prepared by outstanding preachers, the talks are vivid ten- to fifteen-minute meditations for use in preparatory services or as "Table Talks" preceding the actual service of Communion. They enrich and enlarge upon the manifold blessings of the Lord's Supper in terms of the everyday spiritual interests of men and women—prayer, service, faith, and love.

Here is an abundance of rich, usable materials for making the Communion service more spiritually rewarding.

THE AUTHORS AND THE THEMES

JESSE M. BADER: A Fellowship Without Frontiers
ROY A. BURKHART: Be Ye Doers of the Word
SAMUEL McCREA CAVERT: The Cross as Contemporary
CLARENCE TUCKER CRAIG: The Perfect Sacrifice
HENRY HITT CRANE: The Art of Remembering
EDWIN T. DAHLBERG: Communion Chairs
F. GERALD ENSLEY: "Behold the Man"
GASTON FOOTE: Healing Hands
ALFRED FREEMAN: The New Chapter



J. WARREN HASTINGS: Continuing in Christ
CLYDE V. HICKERSON: The Master's Memorial
E. G. HOMRICHAUSEN: God's Invitation—Man's Response
G. RAY JORDAN: The Power of a Look
GERALD KENNEDY: How to Be Happy
JAMES M. LICHLITER: A Sacrament of Strength
CLARENCE E. MACARTNEY: "This Do in Remembrance of Me"
ROBERT J. McCRACKEN: What the Communion Service Means
ANSLEY C. MOORE: The Meaning of the Cross
HAROLD COOKE PHILLIPS: Three Crosses Jesus Bore
EDWARD H. PRUDEN: The Implications in the Memorial Meal
W. E. SANGSTER: The Service of Symbols
ROY L. SMITH: Save Your High Moments
RALPH W. SOCKMAN: The Lord's Countersign
JOHN S. STAMM: The Fellowship of Communion
WILLIAM L. STIDGER: I Will Pray

At Your Bookstore . . . *Abingdon-Cokesbury*

THE HYMNAL THAT HAS EVERYTHING FOR EVERYONE

- **The Best in Church Music**

  Christian Worship contains 556 of the great and enduring traditional hymns, the favorite newer ones, gospel songs. Printed in clear type, words between staffs, shaped notes.

- **Abundant Worship Material**

  Calls to worship, invocations, benedictions, Scripture and responsive readings —well arranged, easily located.

- **Handsome, Durable Binding**

  Beautiful maroon cloth over boards, gold stamped, embossed. Tough, smudge-proof pebble finish. Size, 6¼" x 8⅝".

- **Easy Reference**

  Everything completely indexed—by topic, meter, title, first line, composer, author, etc.

- **Wide Church Acceptance**

  Already in its seventh edition. Users of Christian Worship are enthusiastic about its stimulating influence on worship and attendance at all services.

Cloth, $1.75

SEE IT AND COMPARE!

Send for examination copy of Christian Worship on return-privilege basis, and compare it with any other hymnal.

THE JUDSON PRESS
1703 Chestnut St. — Philadelphia 3, Pa.

Instruction in Faith (1537) by John Calvin, translated and edited by Paul Traugott Fuhrmann. Westminster Press. 96 pages (including preface and footnotes). $2.00.

With some justification, John Calvin has been called the least-read and the least-understood of Protestant Reformers. The mere mention of Calvinism evokes pictures of stern preachers, tight-lipped Puritans, witch-hunts and the like.

Frankly, Calvin's *Institutes of the Christian Religion* make tough reading. They tend to be forbidding.

For this reason, I consider Fuhrmann's translation of Calvin's *Instruction in Faith* (1537) an event of world-shaking importance on the theological front. The reason for this is that *here is John Calvin, in the Reformer's own words, writing not for theologians but for laymen!* Think, for a moment, what that means; here is Calvin, in his own words, presented in language infinitely simpler than any communicants' class manual I have ever seen! Here is John Calvin's theology, not in a "compend," not in a digest, but as he wrote it, in language which would probably yield, in a Flesch test, a 13-year-old level of readability. The average high school student should be able to read this book and grasp the meaning of its contents! This reviewer, who read the book in manuscript and later in a pre-publication review copy, plans to use it for his communicants' classes from now on. Also he plans to urge his official church board to read it and discuss it in monthly meetings.

Dr. Fuhrmann contends, and rightly so, that Calvinism is not too difficult to understand, nor too rigorous to accept. He is most critical of the vogue whereby present-day scholars go to the latter editions of the *Institutes*, when, according to Dr. Fuhrmann, the *Institutes* have too much argumentative, polemical material, beclouding the evangelical fervor and gospel simplicity of the younger Calvin.

Dr. Fuhrmann's preface gives the historical setting of the writing of the *Instruction*, in addition to some of the reasons why it has been delayed so long in translation into English. We are particularly indebted to Dr. Fuhrmann for his reminder that Protestantism does not have the negative connotation we so often associate with the word, for Protestantism does not mean contrastantism in the way we think it, being "against" the Roman Catholic Church. He reminds us that the Reformation meant "to form again" the Church, also "The verb 'to protest' did not mean to protest against (Catholicism), but, from the Latin *protestari*, to witness, to declare publicly. Farel and Calvin were, then, reformers and Protestants in the original meanings of those words. They were determined to form against Christianity and to declare it publicly."

Though we indicated the readability and understandability of the English translation of the *Instruction*, the book is by no means elementary or rudimentary. Dr. Fuhrmann has brought to the task a brilliant scholarship which should make the book satisfying to even the most meticulous pedant. He provides eighteen pages of footnotes, a high proportion to the sixty-five pages of text of the *Instruction* proper. In numerous instances he provides the corresponding Latin and French words which were translated in a given way. In others, he provides the French word. The book was translated from the original French, compared and annotated with the Latin edition (also by Calvin) of 1538. In many other examples, he provides the French word so that by comparing the English translation with the original word a precise, accurate understanding may be achieved.

W. M. H.

Faith, Purpose and Power by James P. Warburg. Farrar, Straus and Co. $2.00.

James P. Warburg has lived a thrillingly significant life. *Who's Who* lists him as a New York banker, a member of the famous German family of financial experts. Obviously he has not been compelled to write books for a living, nor to conceal his honest opinions out of cowardice. He could have chosen to take his recreation in golf or even Canasta. Instead he has made his hobby "America," and his means the patient appeal to reason. *Faith, Purpose and Power* is his seventeenth book. It is full of quotations from his previous books, proving that all of them have been attempts to inform and change public opinion. He lists countless pamphlets from his pen on topics of current interest; he quotes from his testimony before Senate and House Committees, perennially proffered on the most varied and crucial issues. He writes papers for learned societies like the American Political Science Association. And when a friend of his like Dean Acheson is made Secretary of State, he cannot resist the temptation to write promptly and tell him what is wrong with the world and what the new Secretary could do to straighten it all out.

This book is a wonderful case for reasonableness in our current world tangles. Warburg warns us against being "hill-toppers," living on the heights and looking down with disdain upon the slums and peasantry of the world beneath us. He scorns our present "isolationism, inside out" which instead of keeping aloof from the world, touches things only when we feel sure we can make people like our system and live like us. He shames the "devil-theory" which attributes nothing but foul evil to Soviet Russia, and decries our "half-bridges" of poorly planned social investment which cost such fabulous sums, raise great hopes, and get nowhere beyond the middle of the stream toward human need.

He has sent a copy of this book to every member of Congress, but he is not depending upon them. The real leaders must be the common people like us, who will read, digest and obey.

How many readers will there be? If Warburg looks back over the pitifully small circulation of his past serious volumes, he must be appalled. But he does not look back. He looks forward, and with genuine respect and hope, he pleads with every American he can reach, to stop and think. At least he can take courage from Carl Sandburg's just remark about him, "If it should be that World War III comes, James P. Warburg is already shriven of all guilt." Could that be said of you?

Look up to Warburg's life with real gratitude. Something magnificent has taken place here.

B. C. C.

Guide to Devotions

Through Christ Our Lord by Georgia Harkness. Abingdon-Cokesbury Press. 147 pages. $1.25.

This is a new kind of daily devotions, of a personal nature more like John Baillie's classic *A Diary of Private Prayer* than any other I have seen. Arranged for a period of five months for daily reading, it is based on the teachings of Jesus. After twenty-eight studies on the Sermon on the Mount, it then follows Burton and Goodspeed's "Harmony" so as to present a chronological interpretation of Jesus' own words.

But its value rests in its personal nature. After the brief scriptural quotation, and the suggested added reading, comes a pointed comment. Then follows two or three sharp personal questions, probing deeply into one's inner being. Positive and personal prayers complete the daily reading, most of these in the first person.

Miss Harkness feels that a personal devotion like this is greatly needed. This reviewer agrees with her. So this she has ably done, nothing general or impersonal that carries on a monologue of spiritual teaching, but a searching of the words of Jesus that creates a deeper search of one's own thought. It is excellent, and should be used by thousands of individuals and groups.

H. W. F.

Today Is Mine, compiled and edited by Thomas Curtis Clark. Harper and Brothers. 374 pages. $1.50.

This is a day by day devotional book following the usual pattern of a prose selection, a bit of scripture, a poem, and a prayer; but within that common pattern Clark has compiled a fresh and helpful daily devotional book that should have much usage.

Most of the opening "thoughts for the day" come from excerpts from sermons printed in the Christian Century *Pulpit*. That makes for modern ideas, at least, as well as different ones from the ordinary run of devotional materials; so that this book is a find of its kind. Each day is dated, giving the compiler a chance to follow national holidays as well as the church calendar year. Most of the poetry belongs to another year, but the prayers are from a newer day. All in all, it is a compilation well done by a compiler whose poetry anthologies have long been popular.

H. W. F.

The Christianity of Main Street by Theodore O. Wedel. The Macmillan Company. 112 pages. $2.00.

Canon of Washington Cathedral and a thoughtful exponent of the neo-Orthodox school, Dr. Wedel interprets the humanistic Christianity of Main Street with insight and sympathetic understanding. But at the same time he is frank and incisive in his critique. Most Christianity today, he suggests, is faith in man, not God, which declares that all we need to do is imitate Jesus as a man.

But he goes on to point out that classical Christianity, meaning that of the Bible and the creeds, places God first. "Be good, and you may become worthy of meeting God," says human-

PASTORAL COUNSELING:

ITS THEORY AND PRACTICE

by Carroll A. Wise

Here is a book which the ministerial profession will welcome warmly: the theory and practice of pastoral counseling by an outstanding practitioner and teacher.

Dr. Wise fuses the beliefs and practices of the Christian faith with the findings of the new psychology, and puts forth a concept of personality at once scientific and religious. This he applies to specific situations the pastor is daily called upon to face, such as illness, bereavement, marital difficulty, economic problems. The book, therefore, is a well-rounded treatment, built up by illustrations of faith in action. And from it any pastor can profit tremendously in sermon preparation, pastoral visitation, everywhere that religious resources must be brought to bear upon personal emergencies.

"This is the most thorough and most completely helpful book on counseling that has ever been written for the pastor. It will meet the needs of the beginner and serve as a true guide for the experienced counselor."—ROY A. BURKHART **$2.75**

The Fifth Volume of the Harper "Best of" Series

THE BEST OF DICK SHEPPARD

Edited and with an introduction by Halford E. Luccock

Minister of the famed St. Martins-in-the-Fields in the center of London, H.R.L. Sheppard made his church a center for many things a church had not meant before and brought thousands into its orbit by the sheer dynamism of his personality. Here are letters, talks, sermons, articles from his pen and from his heart. This book takes the place of a number of compilations in England and brings to American readers the essence of a man they know by reputation and now can know directly. Dr. Luccock has written a biographical sketch and appreciation as a preface. **$2.50**

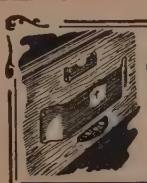
at your bookseller

HARPER & BROTHERS, New York 16, N. Y.

BROOKS SIMPLIFIED INDEXING

locates the article, reference, verse or subject you want quickly. Simple, convenient and quick . . . inexpensive. Original outfit for preachers, teachers, students and all seeking organized information sources, only $3.50 postpaid. Order today.

AMERICAN PROPHETIC LEAGUE, INC.
Box BB, Eagle Rock, Los Angeles 41, Cal.



Service & Beauty
ARE COMBINED IN COLORED
ANNODYZE PEW FIXTURES
PRO-DEL
INDUSTRIES, INC.
R.R. 10, BOX 344—INDIANAPOLIS 44, IND.

R. GEISSLER, INC.
28 E. 22nd St., New York 10, N.Y.
Church Furnishings
IN CARVED WOOD AND MARBLE·BRASS·SILVER FABRICS + WINDOWS

LAWS CONCERNING RELIGION

A new book by Rabbi Abraham Burstein, Chaplain Dept. of Correction, N. Y. C. **$1**

Contains rules on tax exemption and other laws of church structures and organizations; marriage, divorce; separation of Church and State; section on religion and education. Covers laws in 48 states. Paper bound copy—$1.00; cloth bound—$2.00 postpaid.

OCEANA PUBLICATIONS, Dept. 559
43 West 16th Street New York 11, N. Y.

Coming Soon

from

Abingdon Cokesbury

RESTORING WORSHIP

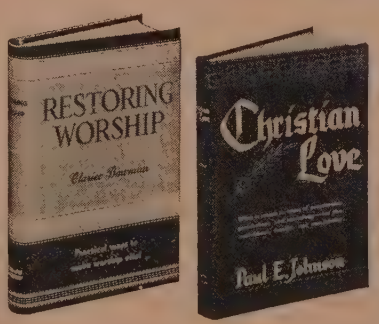
by Clarice Bowman

These chapters deal with the theme of fundamental importance to Christians everywhere: how men and women, children and young people, can be led into more meaningful experiences of worship — through prayer and prayer groups; through our Christian heritage of worship symbols; through art, music, and architecture; through well-planned curriculum, from childhood through adult life. A practical, timely book for pastors, church-school leaders — all who are called upon to lead, guide, and train individuals and groups in worship. *Ready Jan. 15.* **$2.50**

CHRISTIAN LOVE

by Paul E. Johnson

Penetrating religious and psychological insights are here blended in a fresh and deeper understanding of Christian love and its practical, constructive application to the basic problems of life. *Christian Love* seeks to get at the roots of present-day personal problems and social needs, and to find and apply the resources of Christian experience to meet those needs. *Ready Jan. 25.* **$3**



At Your Bookstore

Abingdon–Cokesbury

ist Christianity. "Meet God, through repentance and forgiveness, and you will become good," says the Christianity of the Cross and the Resurrection. So declares Wedel. Further, "personal relationship with God—this is the final resultant of Christian faith," he says.

Whether or not one agrees with his neo-Orthodoxy, one must agree with much of his conclusion. He will make the reader sit up and clarify much of his otherwise dim thought concerning the need for theology. In that, the book is worth much.

H. W. F.

The Teaching Church

The Adventure of Finding God by Virginia Church. Abingdon-Cokesbury Press. 160 pages. $1.50.

Mrs. Church, long a teacher, speaks through the pages of this book as an adviser of youth. Questions such as those which perplex young people appear at the head of each chapter. Their source is the classroom although many of them come by letter from former pupils. Twelve discussions center about such matters as: Belief in God; the nature of God and how to find him; the guidance of the Bible; belief in Christ; the miracles; the church and being a Christian; following great men; science and psychology; contribution of the poets; inspiration from the artists; the nature and power of prayer; immortality; our relationship to God. These are penetrating chapters probing deep into everyday life. Young people and adults as well will be greatly helped by these explanations. Deeply devotional and centered in Biblical truth, yet broad and understanding in the approach to youth, this book furnishes real guidance in one's search after God and His truth. One feels as he reads that the author is concerned that life becomes settled on a firm basis, with Christ directing. Most heartily recommended for wide reading and circulation especially to those who waver in their faith in Christ.

L. N. L.

The Children We Teach by Elizabeth S. Whitehouse. The Judson Press. 304 pages. $2.50.

This book is written in a very simple and understandable style which immediately commends itself to the average reader. Although the author is very conversant with the latest trends in psychological research, she does not bore her readers with any pretentious display of technical jargon. Parents and teachers of young children will find this book very profitable reading.

Miss Whitehouse has spent many years in the service of the church, not only as the editor of children's publications of the Presbyterian Church in the U.S.A. and as professor of child psychology and methods of children's work at the Baptist Institute for Christian Workers in Philadelphia, but also as a director of religious education in several New England churches. She, therefore, knows intimately the problems which face parents and teachers of our church schools. More than that, she has the happy faculty of being able to illustrate her ideas with concrete incidents out of the lives of little children. Joan, Peggy, Laura and Reggie are very skillfully brought into the text, giving the reader a more tangible grasp of the problems involved. It is very apparent that the book was not written in some ivory tower, but, in a most realistic manner, has been forged from the author's rich personal experience with children.

Miss Whitehouse is a sincere and determined Christian; there is a genuine purpose to her book. This is not a discussion of methods or the technique of teaching. The author strives to help parents and teachers understand children, their physical, mental as well as spiritual make up, so that they can guide them to a definite commitment of their lives to Christ.

The material is well organized with all the divisions very carefully marked. At the close of each chapter there are several provocative questions which could be used as the basis for group discussions.

The author has no axe to grind, nor does she champion any pet theory. All in all it is a very sane, comprehensive book, easy and delightful to read, while at the same time one which ought to prove very helpful and stimulating to any parent or teacher.

J. S.

Martin Luther

Luther and His Times by E. G. Schwiebert. Concordia Publishing House. 892 pages. $10.00.

This is a prodigious book. Perhaps it should more accurately be called a "library," since it contains a reasonably detailed picture of the historical situation at the beginning of the sixteenth century, a carefully drawn portrait of the Reformer himself and then an analysis of the impact of his teaching upon his environment. Special emphasis is given to the important part played by the European universities in influencing the development of Luther, his colleagues and his opponents. Since the story of the Reformation is too often pictured as the achievement of a single man, it is helpful to have this more balanced presentation. Certainly Luther does not suffer from being placed within a proper frame.

Of special interest is the album of sixty-five plates presenting little-known illustrations (most of them contemporary to the event). In addition there are a number of reproductions of line drawings and tract covers. These add life and interest to the book and impress the reader with the vital part played in the whole movement of the Reformation by the cartoonist and printer.

The extensive bibliography and notes show the wide reading that preceded the writing of this book. No volume of a man and movement so involved in controversy could hope to satisfy every reader. Not all would read original documents with the same inflection nor evaluate the opinions of later scholars in the same way. But Dr. Schwiebert has written a book that will stand as a significant contribution.

Congratulations should be added to the publisher who has printed a sturdy volume, every page of which is a delight to the eye. The price of the book is, in view of its contents, very reasonable.

J. S.

Monk in Armour by Gladys H. Barr. Abingdon-Cokesbury Press. 256 pages. $3.00.

The first novel ever to be published by the Abingdon-Cokesbury Press this story of Martin Luther should prove quite popular. For one who has just finished Roland Bainton's unusually fine biography of Martin Luther it is a treat to read this novel. For factual information Bainton is far superior. For mood and general interest Mrs. Barr certainly is tops.

She begins with the young man in 1495, a youth begging gifts on Christmas Eve and ends with his marriage to the nun Ketha.

Mrs. Barr has written many stories for denominational publications and I am a little surprised that a great publishing house would want to take this longer one. Whether or not some of her characters are true and really beside the point. She has brought romance and understanding to much of the background in the life of Luther. But I do feel that she has brought in living characters of that day who probably never once touched the life of Luther. For people who are not interested in a careful presentation of the great reformer's life, but who do wish a romantic story, this is the book.

H. W. F.

The Bible

The Book of Genesis, An Exposition by Charles R. Erdman. Fleming H. Revell Company. 124 pages. $1.50.

Here is another masterpiece of exposition from the pen of Dr. Charles R. Erdman, professor emeritus of practical theology at Princeton Theological Seminary. In the little volume, the author sets forth the teaching of Genesis by exceptionally well written biographical sketches of its seven outstanding characters: Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph. Each character gives a definite contribution to the development of man in his struggle for moral perfection.

In Adam we see man created, fallen and redeemed. Enoch represents the redemptive force of God, Noah represents the force of resurrection. In Abraham is found the power of faith, in Isaac the promise of sonship. Jacob teaches the lesson of discipline and service. In Joseph we find exemplified the sovereignty of God.

As Dr. Erdman states in his Introduction, "Here in these characters is the revelation of one God, infinitely powerful, wise and good. Here are recorded the beginnings of life, of sin, of apostasy, of punishment, of atonement, of worship, of prophecy and of salvation."

In *The Book of Genesis,* we find not only an excellent source for a series of biographical sermons, it is also an outstanding book for laymen who are interested in knowing more about the Bible. It reads easily and is quite understandable. It is worth every cent of the purchase price.

J. C. L.

Reading the Bible at Home by Mrs. S. H. Askew. John Knox Press. 111 pages. $1.50.

This is a guide for boys and girls to use in reading the Bible. Since they do not know what part to choose first and since they are drawn first to a per-

Lenten Meditations . . .

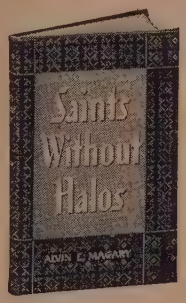
Paths The Master Trod

By KELLY O'NEALL

Eight penetrating new Lenten meditations which forcefully bring our Christian faith and experience into the scope of a vital personal fellowship with Jesus. Beginning with some incident in the ministry of Christ, each chapter then presents a probing analysis of the ways man can apply today a principle Jesus taught. $1.75

At Your Bookstore or THE BETHANY PRESS, St. Louis 3, Missouri

INTIMATE STORIES OF NEW TESTAMENT PERSONALITIES



SAINTS WITHOUT HALOS

BY ALVIN E. MAGARY

HERE THE RANK AND FILE of the early Church come alive—vividly, colorfully, with all the reality of men and women today. The 24 enthralling chapters include: DISREPUTABLE SAINTS—A MIDDLE-AGED FAILURE—THE BACKSLIDING MISSIONARY—THE DOWNRIGHT BROTHER OF JESUS—THE WISEHEARTED WOMEN—A BUNDLE OF OLD LETTERS—THE PREACHER AT THE PRIZEFIGHT—THE DOCTOR TELLS THE STORY—THE SAINTS AND THE ENDURING CHURCH.

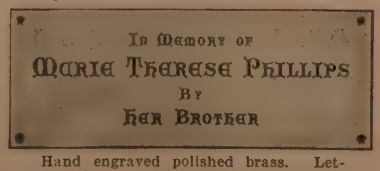
$2 at Your Bookstore *Abingdon-Cokesbury*

Why not replace your old pulpit and chairs with new, complete, or a piece or two at a time?

ENDICOTT CHURCH FURNITURE, Inc.

Winona Lake, Indiana

Gift and Memorial Plates



Hand engraved polished brass. Letters filled with baked enamel—won't tarnish. Send inscription for quotation.

BERNARD-SMITHLINE CO.

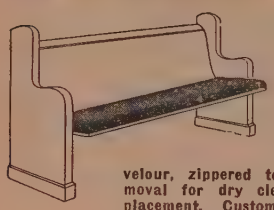
23-06 38th Avenue, Long Island City, N. Y.

Remodeling Redecorating Refurnishing

Myers Brothers, Inc.

STEUBENVILLE, OHIO

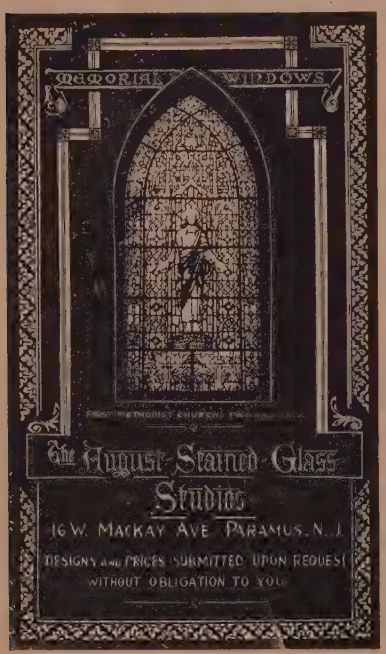
FOAM RUBBER
PEW CUSHIONS



MADE FOR YEARS OF USE!

Filled with foam rubber. Cover in your choice of wide color range of velour, zippered to facilitate removal for dry cleaning and replacement. Custom tailored to fit your pews. Send number and size of pews for free sample and estimate.

BERNARD-SMITHLINE CO.
23-06 38th AVE., LONG ISLAND CITY, N. Y.


MEMORIAL WINDOWS
The August Stained Glass Studios
16 W. MACKAY AVE PARAMUS, N. J.
DESIGNS AND PRICES SUBMITTED UPON REQUEST
WITHOUT OBLIGATION TO YOU

Sudbury CHURCH WORSHIP AIDS
Have your dealer show you the wide variety of well made church appointments we produce
FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.

CHOIR ROBES
PRICES AND SAMPLES ON REQUEST
WRITE
NATIONAL GOWNS
DIVISION OF
NATIONAL SPORTS CO.
387 Marquette Street
Fond Du Lac, Wisconsin

son, the author directs their attention to the leading events in the life of Christ. She has done a fine job of it too by opening wide the door of instruction for little children from eight to twelve years of age. After giving the references for the reading, the author gives the meaning through simple explanation of some of the things contained in the passage and after reading there are further directions in many of the seventy-three readings. Surely this book will be welcomed in many a home where parents have been seeking guidance and many teachers will rejoice in this simple but profound work that has been done with a lover of little children.

T. B. R.

The Kingdom and the Power by Paul S. Minear. Westminster Press. 269 pages. $4.50.

Beginning with a most unusual interpretation of the vision of the sealed scroll in the Book of the Revelation, Paul S. Minear goes on to develop a vivid interpretation of the beginning, the fulfilled manifestation, and a modern practical application of the Christian Gospel. For the author the story of John's vision is a symbol both of man's longing for meaning in life and at once the promise that this meaning may be apprehended in the one who was worthy to open the scroll.

Realizing that one of the eternally pressing problems confronting the Christian church is the "task of relating its message to the structure and destiny of civilizations," Dr. Minear goes on to make a fresh appraisal of God's design for history. He states categorically that "apart from a renewed understanding of its message for men it [the church] cannot expect renewed vitality in its mission to men." To this end the author goes on to stress the necessity of a rediscovery of the Bible and in it Jesus Christ who is the "central clue to God's purposes."

After long sections in which he shows Jesus as "the beginning," "the end" and "the way," Professor Minear gives his concluding sections to the elaboration of the "Mystery of the Kingdom" and the relevance of that mystery. In these sections he displays consummate skill in designing the practical outcomes of the power which he finds in his Biblical centered sources. Here he finds even the solution for the ordering of our political and international bodies.

Dr. Minear came from Garrett Biblical Institute to Andover Newton Theological Seminary in 1944 where he is now the professor of New Testament interpretation. Much of this material was delivered at the annual Convocation of the Austin Presbyterian Seminary.

R. W. A.

Homiletic Thesaurus on the Gospels: Matthew by Harold E. J. Ellingsen. Baker Book House. 348 pages. $4.50.

This is the first of a three-volume set entitled Homiletic Thesaurus on the Gospels. In this series the author works through the four Gospels, selecting significant texts and passages. Around each of these he assembles extensive outlines, brief outlines, expository excerpts, practical lessons, apt illustrations, appropriate poetry, selected from the writings of more than two hundred and fifty internationally recognized preachers and scholars of the past, besides much original material. Each passage has been elucidated by two, three or more articles. No use has been made of recent publications, nor from the popular sets of commentaries. The aim throughout has been to revive and preserve the best homiletic material from past centuries, from sources which are scarce and inaccessible to most pastors and Bible students. Selections of texts have been made so as to include three complete series of Church Year texts, from Advent to the last Trinity Sunday, as well as selections for special occasions. However, the complete list of the pericope texts will be found only in volume three. A comprehensive index in each volume, plus a culminative index in the third volume, places material on any text or topic at your finger tips. Here is excellent material for "every scribe which is instructed unto the kingdom of heaven . . . which bringeth forth out of his treasure things new and old." Here is a stimulus to the seeker of divine truth and revelation.

D. R. F.

Sermons

By the Obedience of One. Pre-Lenten and Lenten Sermons by Pastors of the Evangelical Lutheran Church. Augsburg Publishing House. 340 pages. $2.75.

As most sermon-tasters know, none of the various divisions of the Lutheran church are open to criticism for ignoring Easter and the holy days clustering around it. Dozens of books have come from the press containing sermons preached in connection with this period of the ecclesiastical year. And for the most part these sermons are of similar patterns and emphases. The present volume is typical of its predecessors. It contains thirty-four discourses all based on New Testament texts, taken from incidents in the life of Christ. There are three sermons each for Septuagesima, Sexagesima, and Quinquagesima Sundays, for the five Sundays in Lent, for Palm Sunday, Holy Thursday and Easter Sunday.

The sermons are without exception conservative in theology, expository in development, and evangelical in emphasis. Although they belong to the same general pattern, some will appeal more to one reader and some to another. Since the appraisal of sermons is to such a large degree based on individual tastes and predilections to mention one's favorites would hardly be fair to either author or possible reader. Titles like "God's Grace and My Life," "Christ's Victory Over Evil," "Jesus Our King," and "Christ's Costly Farewell Gift" are characteristic of the succession to which this book belongs. Those like "Cramming for Our Finals," "Just So We Eat," and "Pest Extermination" represent something of a homiletical departure. Although most of these sermons come from the northwest, they are not confined to that territory, the geographical range extending from Los Angeles, Calif., and Parkland, Wash., to as far as Weehawken, N. J.

Attractive, well arranged, and well-printed as the volume is, the publishers are open to criticism for one aspect of it, the names of the authors are not

affixed directly to the sermons. This makes it necessary for the reader to turn back repeatedly to the table of contents in order to keep author and sermon together. Of course, such an omission will not prevent these sermons being enjoyed by those who were helped by their predecessors. Neither will it prevent their making friends on their own account.

L. H. C.

Bright Is the Shaken Torch by Arthur A. Cowan. Charles Scribner's Sons. 148 pages. $3.00.

Bright Is the Shaken Torch belongs to "The Scholar as Preacher" series which was originally published by the British house of T. & T. Clark. This series has contained volumes of sermons by Dean W. R. Inge, A. J. Gossip, James S. Stewart, W. H. Hutton and other distinguished English and Scottish preachers. Dr. Cowan is pastor of Inverleith Church, Edinburgh. He belongs to a noble succession. Having had his theological training at Trinity College, Glasgow, he has come under the influence of such bright lights of truth as Thomas Lindsay, George Adam Smith, James Denny and James Orr. This is his second volume of sermons in the series, the first being *Crisis on the Frontier*, which appeared in 1942. When this book made its appearance in America there was much comment on Dr. Cowan's, in his own way, belonging to the homiletical school of preachers like Arthur J. Gossip and James S. Stewart. No one can read the twenty-six sermons in *Bright Is the Shaken Torch* without being impressed with this similarity.

These sermons are outside of the beaten track of American preaching. The publishers tell us that they deal with the basic themes of the Christian faith — the Atonement, the Cross, the Ascension, the Resurrection, the Sacrament, and the Trinity. True as this is, they approach these theological subjects in their own distinctive way. Some of the topics would cause us to look for highly practical sermons characterized by a marked literary touch. Although both the ethics and the literature are in evidence, theology also is conspicuous in most of the discourses. Dr. Cowan's homiletics is so original that his sermons should have a wide reading among those interested in the art of preaching.

The sermons are decidedly readable. The language is a source of delight to lovers of good prose. The way that the thought is worked out presents an intriguing study to anybody interested in unraveling a logical chain. It must be admitted that occasionally the point seems rather forced and that now and then the reader suspects that he has been led to the goal by too circuitous a route. The sermons are rich in fresh, vivid, high-level illustrations, and they contain many inspiring, illuminating sentences which will be hard to forget.

L. H. C.

Life and Laughter by James Whitcomb Brougher. The Judson Press. 229 pages. $2.00.

Here are nine popular lectures which are a by-product of one of America's most distinguished ministries. Dr. Brougher has been pastor of some of the outstanding churches of his denomination and among his many other honors has served as president of the American Baptist Publication Society and president of the Northern Baptist Convention. An interesting fact about this book is that its author has passed his eightieth birthday.

The lectures which constitute this book represent the American platform at its best. Both the publishers and the author use the word "popular" in connection with them. This means that they contain material appealing to large and varied audiences rather than esoteric matter prepared by scholars for others of their ilk. They are addresses which have been given at Chautauquas, lyceums, high school and college assemblies, civic and service clubs, Masonic and church bodies, and on divers other occasions. Dr. Brougher tells us that one of them, "Play Ball" has been delivered over three hundred times to Baptists from Portland, Maine to Portland, Oregon, in every large city within the territory of the Northern Baptist Convention, and in several big cities of the South. This is a case of a lecturer, highly popular in the best sense of the term, putting his addresses into a book so that those who have heard them and others interested in this type of public speaking can have the privilege of reading them.

The title of the volume describes it most aptly. As is true of most popular speakers, Dr. Brougher has skill as a reconteur. Young speakers interested in developing a degree of mastery in this field would do well to study his methods and materials. It must be admitted that not every story found in these lectures will be new to every reader. To expect this to be the case would be the epitome of silliness. The fact remains that the book is full of good stories told by a man who has mastered this aspect of the art of public speaking. And the lectures are as rich in wisdom as they are in humor. Among their titles are these: "Lopsided People," "The Haunted House," "What's Under Your Hat?," "Will Rogers" and " Life Begins at Eighty."

L. H. C.

BOOK REVIEWERS IN THIS ISSUE

Raymond W. Albright, Evangelical School of Theology, Reading, Pennsylvania.

Lewis H. Chrisman, West Virginia College, Buchanan, West Virginia.

D. R. Freeman, Presbyterian Church, Concord, Tennessee.

Frank Fitt, minister, Memorial Presbyterian Church, Grosse Pointe Farms, Michigan.

L. E. Smith, minister, United Church, Haileybudy, Ontario, Canada.

Harold W. Freer, Dover Congregational Church, Westlake, Ohio.

William M. Hunter, minister, John Hall Memorial Presbyterian Church, New York City.

Bernard C. Clausen, Cleveland, Ohio.

Lyman N. Lemon, minister, Second Presbyterian Church, Wellsville, Ohio.

John C. Little, minister, First Presbyterian Church, Wellsville, Ohio.

Turney B. Roddy, Highland Heights Presbyterian Church, Memphis, Tennessee.

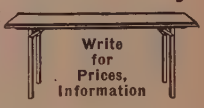
John Schmidt, First Lutheran Church, Toledo, Ohio.

John Schott, director of religious education, Fairmount Presbyterian Church, Cleveland, Ohio.

IMMEDIATE DELIVERY!

All types of wood and steel folding, non-folding chairs and folding tables in stock.

Specify requirements, state type, quantity to save time.



Write for Prices, Information

Adirondack Chair Co. Dept. K, 1140 Broadway (Nr.26 St.) N.Y. 1, N.Y.

Manufacturers of

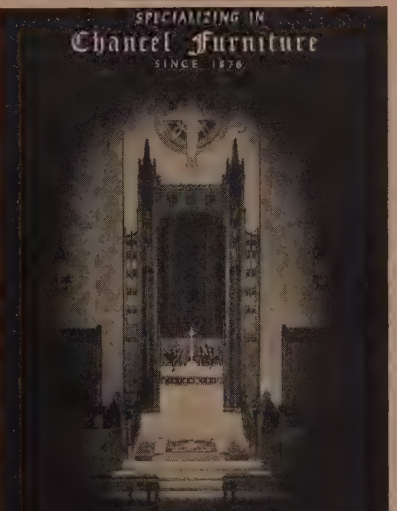
Bronze

HONOR ROLLS
MEMORIALS
SCULPTURED
BAS-RELIEFS
PLAQUES
TABLETS
NAME PLATES
LETTERS

Architectural Bronze & Aluminum Corporation
General Office and Factory
2342 W. BELMONT AVE.
CHICAGO, ILLINOIS

"Sketches Submitted Immediately for Approval"

SPECIALIZING IN
Chancel Furniture
SINCE 1870

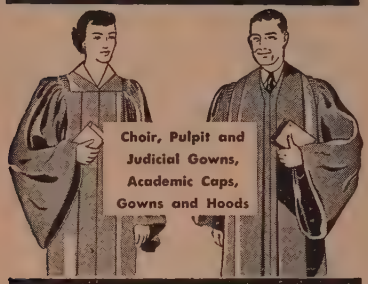


TRINITY METHODIST CHURCH
YOUNGSTOWN, OHIO
Over 5,000 Satisfied Customers
THE THEODOR KUNDTZ CO.

NEED MONEY

FOR A HARD-TO-RAISE BUILDING FUND?
Consult
DR. A. C. HAGEMAN
RIPPEY, IOWA
Conducting Fund-Raising Campaigns for New Church Buildings
FEE AS LOW AS 1%
(OPEN DATES AFTER JANUARY 1)

Cotrell and Leonard
GOWNS



Choir, Pulpit and Judicial Gowns, Academic Caps, Gowns and Hoods

SINCE 1832
Cotrell AND Leonard
INC.
Albany 1, New York

ALL CHURCH CRAFTS
Studios of George L. Payne

American Productions in Stained Glass, Lighting Fixtures, Woodwork, Altar Ornaments & Tablets
Genuine Carillons

Also Representing
J. Wippell & Co., Ltd.
Exeter • England
English Church Art

Address Inquiries
GEORGE L. PAYNE
ONE LEE PLACE • PATERSON III, N. J.

Modern CHURCH SEATING

✶ Write for Descriptive Literature ✶
GRIGGS EQUIPMENT COMPANY
Manufacturers and Suppliers of CHURCH SEATING
Belton, Texas

Halley's Pocket Bible Handbook

18th Edition. 150 *Photos and Maps.* *Size* 4¼x6½x1⅛
An ABBREVIATED BIBLE COMMENTARY: with notes on every book in the Bible, Archaeological Discoveries, How We Got the Bible, and an Epitome of Church History.
There is nothing published, of its size, that has anything like as much practical Bible information.

Book OF a Lifetime...FOR a Lifetime
Loved alike by Young and Old

Especially valuable for S S Teachers and Bible Students
Widely used in Colleges and Seminaries
Highly commended by leading Magazines and Ministers
(Full particulars sent on request)

764 pages. Cloth Binding. Only $2.00.
Order from your Bookstore, or
H. H. HALLEY, Box 774, Chicago 90, Illinois

Church Rules on Christian Marriage

The following rules to govern marriages consummated in the First Presbyterian Church, Evansville, Indiana, have been released by The Commission on Christian Life of that church. Matthew C. Cavell is the minister of the church.

I

The Christian Conception of Marriage

YOU, who come to a minister to be united in holy wedlock do so because you desire more than a legal contract to bind you together in this union; you want the ceremony to be a solemn, sacred and a lovely experience which will tower as a peak in your memory as long as you shall live. The church alone is equipped to provide that kind of a service.

The church did not create the ideal of marriage it seeks to impart to you as you contemplate matrimony. In this matter, as in all others, the church strives to put into effect the teachings of the head of the church who is the Christ. The union of man and woman in wedlock is a holy thing purposed of God in the act of creation when he made us male and female. Christ declared that "a man shall leave his father and mother and cleave to his wife, and the twain shall be one flesh." This is the miracle and the mystery of two becoming one: one in body, (a physical, a biological, and an organic union); one in mind, (with common ideals, purposes and aims); one in spirit, (with common faith in God, in the sacredness of personality and in the inviolability of the Christian home, a spiritual union). Then Jesus added this solemn warning: "What therefore God has joined together, let no man put asunder" (Matthew 19). Just as Jesus rebuked the Pharisees on the question of divorce because they considered marriage a legal contract which under certain conditions could be abrogated, so the church has all along insisted on the permanency of the union which only death can sever—"As long as you both shall live."

Marriage is one of the four major experiences of life: birth, the decision to unite with the church of Jesus Christ, marriage, and death. The first and the last of these are beyond the individual's choice. But the decision to become a part of the Christian fellowship and the decision to become a partner in the establishment of a Christian home are experiences of a profoundly personal nature and are entered into voluntarily. These then are major decisions because they are essential to the fulfillment of life's best and highest hopes and dreams.

You are taking this important step, we feel sure, with the conviction common to all who come to the altar to be united in wedlock, namely, that you are certain that you were meant for one another, and that you are absolutely confident that together you can navigate the ship of matrimony with harmony and increasing understanding and love regardless of the storms you may encounter. It will strengthen your faith and confirm you in your conviction to know that your minister is equally confident that your present high expectations can be nobly realized. In a private interview with both of you, he will make clear to you the four laws which will enable you to make the hopes and dreams cherished at the altar become the beautiful realization of a lifetime. These laws of marital happiness which the minister will x-plain simply and fully in his interview with you are: the law of sex, the law of mutuality, the law of the yoke (teamwork), and the law of spirituality.

II

Some Suggestions to Guide You in Your Preparation for the Solemnization of Marriage

1. As soon as the date of your marriage is determined, clear this with your minister to avoid embarrassing conflicts, and fill out the wedding information blank which the church office will provide.

2. Arrange for your conference with the minister at least two weeks in advance of the marriage date.

3. The marriage license should be in the minister's possession by not later than the day before the ceremony.

4. The bride and the groom are requested to advise the members of the wedding party that they shall refrain from alcoholic beverages both before the wedding rehearsal and before the wedding ceremony.

5. It will be expected that the minister of the church, or the assistant minister, or both, will officiate at all weddings. Where it is the wish of the bride or groom to invite another clergyman to participate in the ceremony, they should make this known to the

DENNING FIXTURES
FOR CHURCH PEWS

THE ORIGINAL HAT HOLDER

has been standard church equipment for over 40 years. More than 10,000 churches are equipped. Hat holders attached to back of pews eliminate cloak room congestion.

Richly finished in light bronze, dark bronze and nickel

DENNING'S ENVELOPE HOLDER

The Denning Manufacturing Co.
2028 E. 70th St. Cleveland 3, O.

minister of the church who will then extend the invitation to the guest minister. This rule also applies to the services of the organist. Unless he is unavailable, he will be expected to play for all church weddings. If a guest organist is desired, this should be arranged through him. Requests for special musical selections should be discussed with the organist who is familiar with the standard of music appropriate for a wedding in a Christian church.

6. During no time in the course of the ceremony will flashlight pictures be permitted. Such pictures may be taken at the end of the aisle near the vestibule (narthex) at the time of the recessional. If pictures of the wedding party at the altar are desired, the party may reassemble after the conclusion of the ceremony for such pictures.

7. Divorced persons desiring to be married will need to present their certificate of divorcement which the minister and, if he deems it necessary, the session must approve before making arrangements for the wedding.

8. The parish house is available for receptions. A charge of $10.00 will be made for the use of this building and its facilities. When refreshments are served, the bride's family will be responsible for the care of the building and the facilities used. Alcoholic beverages will not be permitted on the premises of the church or parish house. A fee of $5.00 will be charged for the extra services of the housekeeper.

9. The church or chapels are available to church members at no cost. However, there will be a nominal fee of from $5.00 to $10.00 for the extra custodial services involved. There will also be a minimum fee of $15.00 for the organist when he is required to be present at both the rehearsal and the wedding. If the white runners for the aisles are used, a fee of $5.00 will be charged to cover laundry expenses.

10. The wedding ceremony in a Christian church presumes that both the bride and groom are either members of that church or at least one of them is a professing member of some Christian fellowship. If neither bride nor groom is a church member, it then becomes almost a travesty to use the Christian forms without having made the Christian commitments. In such cases it will be advisable to use some room in the church other than the sanctuary. Non-church members will

(Turn to next page)

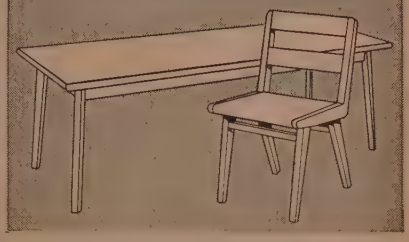
STAINED GLASS
Bronze Tablets
Brass Altar Ware
Furnishings of
Metal and Wood
SINCE 1869
THE PAYNE-SPIERS STUDIOS, INC.
48-54 EAST 13TH STREET, PATERSON 4, N. J.

There are members in your church who will wish to patronize "Dry Hotels." We suggest that you pass this list on to them either by publishing it in your church calendar or by clipping it from the magazine and posting it on the church bulletin board.

PHILADELPHIA

ROBERT MORRIS—Arch and 17th Street. 208 rooms—$3.50 up. In the heart of Philadelphia. Running ice water, private baths in all rooms. Banquet and meeting rooms. Louis E. Pike, Mgr.

DE LONG CHAIRS AND TABLES
A Size for Every Department



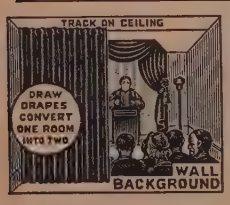
SERVICE—Hard maple stock, few parts.
SAFETY—Slanting legs, not easily tilted.
COMFORT—Padded seat, shaped back.
BEAUTY—Natural maple finish, colored plastic seat.
Tables with folding or non-folding legs.
Send for illustrations and prices.

DeLong
SEATING COMPANY, Dept. CM
A subsidiary of De Long, Leuski & De Long
Church Furniture • Renovations • Lighting
Carpeting • Chapel Chairs
1505 RACE STREET, PHILADELPHIA 2, PA.

LIGHT
on the International Uniform Lessons
Union Lesson Helps offer sound, inspiring lesson expositions written by specialists for every age group. Undenominational and uncontroversial with room only for constructive truth.
Write for free specimens
AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St., Philadelphia, Pa.

PICTURE POST CARDS OF YOUR CHURCH
Reproduced From Your Own Photos
Create greater interest in your Church, School, and Institutional activities with beautiful ARTVUE Picture Post Cards. ARTVUES are inexpensive—Treasured by all.
Splendid Publicity • Cash Profits
Send for Free Folder C. M.
ARTVUE POST CARD CO.
225 FIFTH AVENUE NEW YORK 10, N. Y.

STAINED GLASS
B.F. BIEHL
also REPAIRS REBUILDING
261 W. GRAISBURY AVE. AUDUBON, N.J.



NEW PULPIT BACKGROUNDS
Beautiful Velour
• Stage Curtains
• Room Division
• Special Drapes
Samples & estimate. Send sizes on sketch.
Camden Artcraft Co.
180 N. Wacker Dr.
Chicago 6, Illinois

Now Available
"THE PILGRIMAGE PLAY"
in full color — 16mm sound
Write for descriptive folder
CHURCH FILM SERVICE
2595 Manderson Street, Omaha 11, Nebraska

DRESS-UP . . .
Your Church Bulletins!
Investigate the advantages of our Every Sunday illustrated folder service. Inexpensive. Easy to handle. Write today for free samples and information.
CHURCH WORLD PRESS, INC.
1900 Superior Avenue Cleveland 14, Ohio

FRESHEN YOUR PREACHING WITH CORRESPONDENCE INSTRUCTION. Practical courses in psychology, literature, theology, etc. Competent faculty. Individual instruction. Reasonable. Write for further information.
CENTRAL SCHOOL OF RELIGION
(A correspondence institution established 1896)
6030 Lowell Avenue
Irvington, Indianapolis 19, Indiana

BAPTIST BOARD ORDERED TO HOLD UNION ELECTION

Washington, D. C.,—The National Labor Relations Board has ruled that the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, must hold a union election for its typographic and reproduction employees.

In issuing the ruling the government agency said the Baptist board is engaged in commerce within the meaning of the National Labor Relations Act.

The board split three-to-two in making the decision, with Chairman Paul M. Herzog and board member James J. Reynolds, Jr., asserting that the decision overthrows the exemption hitherto accorded religious institutions and organizations, and violates the intent of Congress.

However, board members John M. Houston, Abe Murdock, and Paul L. Styles, in the majority opinion, said the decision sets no precedent, but follows the line of the Christian Board of Publications decision in which the board accepted jurisdiction of a labor dispute in a non-profit religious publishing house.

The International Printing Pressmen's and Assistants' Union of North America, A. F. of L., is seeking a unit composed of all employees in the reproduction, typographic, warehousing, and shipping departments of the Baptist board.

As a result of the decision, an election will be held within thirty days under N. L. R. B. auspices to determine if the employees want union representatives.

The majority opinion overruled the contention of the Baptist body that as a non-profit religious institution it should be exempt from the labor relations act. Said the majority:

"The interstate sale and shipment of the employer's publications is clearly commerce. As this board and the courts have held, it is immaterial that the employer may be a non-profit organization, or that its activities may be motivated by considerations other than those applicable to enterprises which are, in the generally accepted sense, commercial.

"We strongly disagree with the suggestions of our dissenting colleagues that our decision in this case is in any sense a departure from the board's past practices with respect to nonprofit corporations or that its policy has not been to take jurisdiction over religious organizations.

"We find that the employer's operations affect commerce within the meaning of the act. As the value of the employer's out-of-state sales exceeds $250,000 a year, we further find, in accord with our announced policy, that it would effectuate the policies of the act to assert jurisdiction in this case."

Chairman Herzog and Board Member Reynolds in their dissent accused the majority of violating the intent of Congress by extending coverage of the act to the Baptist publishing operations.

"The board has held for over a decade that non-profit organizations affect interstate commerce only with respect to their strictly commercial activities," the minority said.

"We are convinced that, relying upon past board practice, Congress did not intend to make activities with so clearly a religious purpose as these subject to the jurisdiction of the board. For that reason, we would dismiss the petition (of the union)."—RNS.

TEACHING STEWARDSHIP DIETZ

Gem Bank popular for collecting Birthday, Missionary and special offerings. Plastic base and top; locked with bolt and nut.
Each only $1.50. At your dealer.
Complete catalog of Sunday School supplies Free. Write today.
WM. H. DIETZ, INC. 10 S. Wabash, Dept. 24 Chicago 3, Illinois

Church Bulletins
STOCK FORM, or PRINTED TO YOUR ORDER
50¢ Per 100
Woolverton PRINTING COMPANY.
CEDAR FALLS, IOWA
Pastoral Supplies . . . Write for Samples

Christian Marriage

(From page 69)

pay a fee of $25.00 for the use of the sanctuary and $10.00 for the chapels in addition to the above-mentioned charges for custodial services and the service of the organist.

11. Decorations: The sanctuary is so complete in its appointments and its architectural lines, and the furnishings are so inherently attractive that a minimum of decoration is required or desired. Someone, usually a member of the bride's family, will be responsible for securing the decorator. Floral pieces and palms used in the chancel must always leave the altar unobstructed and in full view of the congregation. Decorations are supplementary to and must never supplant the altar. Care must also be taken to avoid damage by the use of nails, wires and candles. Arrangements must be made with the florist for the removal of the decorations after the ceremony.

PIPE ORGAN DIRECTORY

ARKANSAS

ARKANSAS ORGAN CO.
W. J. Cushing, Pres.
ORGAN BUILDERS
Designers and builders of fine organs. Modernizing, rebuilding, additions, chimes, tuning all makes of organs.
"Experience IS an advantage"
P.O. Box 491, N. Little Rock, Ark.

CONNECTICUT

PIPE ORGANS
AUSTIN ORGANS, Inc.
Hartford, Conn.
Inquiries Welcomed

ILLINOIS

-IN HIGHLAND, ILLINOIS

WICKS ORGANS
...mean GREAT music!
Here is an Organ surpassed by none, having superb PIPE *Tone, design and action. In short; a magnificent instrument!*
Dept. CM

MARYLAND

M.P. MÖLLER
THE ARTIST OF ORGANS · THE ORGAN OF ARTISTS
HAGERSTOWN, MARYLAND

OHIO

PIPE ORGANS
Established 1873
SCHANTZ
Organ Company
ORRVILLE, OHIO
Member Associated Organbuilders of America

OHIO—Continued

NEW JERSEY

Organ Maintenance
Rebuilding • Repairs
Additions • Tuning
Organ Chimes
Amplified Tower Chimes
Yearly Maintenance Contracts
Courteous and Dependable
Pipe Organ Service
by Factory-Trained Experts
CHESTER A. RAYMOND
Organ Builder
44 SPRING ST. PRINCETON, N. J.
Phone 935
Member Associated Organ Builders of America

TEXAS

R. R. Miller Organ Co.
ORGAN BUILDERS
FINE CHURCH ORGANS
Your Inquiries Are Invited
414 FRY STREET DENTON, TEXAS

CLARK'S "QUIKTYPE"
CHURCH BULLETIN BOARDS
BULLETIN BOARD LETTERS
ILLUMINATED CROSSES
MEMORIAL AND GIFT PLATES
BRONZE TABLETS
W. L. CLARK CO., INC.
Manufacturers Since 1914
60 LAFAYETTE ST., NEW YORK 13
SEPARATE LITERATURE OF EITHER ON REQUEST

In the January
PULPIT DIGEST
The professional journal of the Protestant ministry

- Ernest Fremont Tittle
  The making of pastoral prayers
- Clovis G. Chappell
  The preparation of sermons
- David M. Cory
  Making Christianity work in an inter-racial community

. . . plus sermons for Lent and Brotherhood, and many other aids to your ministry. Enter your subscription today.

One year, $3.00; three years, $6.00

PULPIT DIGEST
Great Neck, New York

HENRY KECK
STAINED GLASS
STUDIO 100 W. GENESEE ST. SYRACUSE, N.Y.
HIGHEST TYPE SKILLED CRAFTSMANSHIP
ORIGINAL DESIGNS

Choir & Pulpit GOWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1161 South 4th St., Greenville, Ill.

MEMORIAL PAINTINGS
JOHN KROGMANN Artist
616 Goslin Street, Studio 7
HAMMOND, INDIANA

CHAS. J. S. R. LAMB STUDIOS
TENAFLY N. J.
STAINED GLASS
CHANCELS AND ALL CHURCH CRAFTS
A-D 1077

WESLEY'S RECORD FALLS

The average rural pastor travels over 8,000 miles a year at a cost of $417.50 doing his parish work.

This is the actual record kept by 119 rural pastors in thirty-five states.

This means 668 miles a month making pastoral calls, driving to "out-appointments," visiting new families, calling at the hospital and attending institutes. This does not include his family or personal travel.

When ministers made pastoral calls using a horse and buggy they would often come home at night with a sack of oats. But no one stops a minister today and asks to fill up his gasoline tank.

County farm and home agents, traveling librarians, county nurses and everyone else who serves rural people get their travel expenses paid. An increasing number of laymen feel their pastor should keep a travel account and turn it in to the church treasurer each month for payment.

This study regarding the travel expenses of 119 rural pastors was made by the Rural Church Department, Drew Seminary, Madison, New Jersey, and is included in a 10-cent bulletin entitled *The Size of the Rural Parish.*

If a church pays the travel expenses of its pastor, he will be encouraged to do more pastoral and evangelistic work. If he must pay his travel expenses out of his own salary, there will be those whose work will depend mainly on Sunday preaching. All of us want to help our pastors to be more effective.

NEW HAMPSHIRE DRAFTS FORMULA TO AID PAROCHIAL SCHOOLS

Concord, New Hampshire—A formula which would permit Roman Catholic parochial and other private schools indirectly to share in state aid was made public here by the New Hampshire State Board of Education.

Slated for consideration by the Legislature which convenes here on January 3, the formula was drafted by order of the 1949 Legislature which asked the board to "consider all children of New Hampshire" in working out a state aid plan based on tax relief needs of the state's twelve cities and 223 active towns.

RNS

Pews
Altars
Fonts
Pulpit Sets
Chancel Sets
Chairs
Crosses
Candlesticks
Everything in wood for the beautification of the Church Interior
MANITOWOC CHURCH FURNITURE COMPANY
Dept. 5 Waukesha, Wisconsin

BAPTISTRY
Instantaneous Gas Water Heater
450 G. P. H. — 20° Rise
Write for Folders
Special Discount to Churches
LITTLE GIANT MFG. CO.
907 - 7th Orange, Texas

GOWNS

Write for FREE Choir Gown Style Book C12, Pulpit Apparel Style Book CP62. Ask for Budget Payment Plan.
Confirmation Gowns—rental or sale
E • R • MOORE COMPANY
932 Dakin St. Chicago 13, Ill.
11 West 42nd St. New York 18, N. Y.

Hundreds of Religious Films
FILMSTRIPS and FREE MOTION PICTURES in the MASTER GUIDES
• NATION-WIDE COVERAGE •
Write for FREE Bulletin
SELECTED FILMS Whittier, Calif.

VESTMENTS
for Choir and Pulpit
Hangings - Ornaments
Supplies - Etc.
Catalog free on request
The C. E. Ward Co.
New London, Ohio

STAINED GLASS WINDOWS
WHITTEMORE ASSOCIATES INC
10 ASHBURTON PLACE
BOSTON 8 MASS.

Church Windows
DESIGNS AND QUOTATIONS FURNISHED UPON REQUEST
Pittsburgh Stained Glass Studios
Warden and McCartney Sts. Pittsburgh, Pa.

CHURCH BULLETINS
Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illus. Catalog L.
H. E. WINTERS SPECIALTY CO.
308½ E. 4th St. Davenport, Ia.

Classified for Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service

Rate for Advertisements inserted in this Department: **Ten cents per word;** minimum charge, $1.00; payable in advance. The publisher reserves the right to decline advertising and refund remittance. If box number is used add ten cents for forwarding postage.

Forms close 5th of month preceding

Address Classified Department
CHURCH MANAGEMENT, INC.
1900 Euclid Avenue Cleveland 15, Ohio

BOOKBINDING

Old Bibles Rebound Like New. A price, binding and style to meet every need. All types of binding, rebinding. Write for illustrated folder, prices. **Norris Bookbinding Co., Greenwood, Mississippi.**

BOOKS

Marriage and Sexual Harmony by Oliver M. Butterfield. Recognized as a safe guide. Ninety-six pages. Paper bound. Fifty cents prepaid. Cloth bound library edition, $1.00. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

Understanding the Nervous Breakdown by C. R. Thayer. A booklet with reprints of the three articles which appeared in "Church Management." It can be of great help to you in your counseling and in your own adjustments. 35 cents. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

Wedding Etiquette. An attractive booklet which gives details of wedding etiquette including problems of the bride, problems of the groom, issuing invitations, plans for reception, the processional, wedding music, decorations, etc. Almost a necessity to the minister; a wonderful pre-marriage gift to the bride and groom. Fifty cents per copy. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

New catalog of used religious books—free! **Baker Book House, Dept. CM, Grand Rapids 6, Michigan.**

Religious and theological books bought and sold. Free catalog. Libraries purchased. **Kregel's Bookstore, Grand Rapids 6, Michigan.**

Out-of-Print Leach Books. We can offer good used copies of the following books by William H. Leach: "Church Administration" (Doran Edition), $1.25; "Church Finance," $1.25; "Church Publicity," $1.25; "The Making of the Minister," $1.25; "How to Make the Church Go," 90c; "Putting It Across," 90c; "Here's Money for Churches and Societies," 90c. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

CHURCH BULLETIN EXCHANGE

Bulletins and other printed matter sent us are read and then held for requests from readers. Put us on your mailing list. As material is available it will be sent to you upon request. Include stamps for postage. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

DUPLICATING SIGNATURES

Plastic Signatures—Your signature raised on transparent plastic for cutting clear signatures on mimeographed stencils. First signature, $3; duplicates, $1 each. Satisfaction or money back guarantee. **Address Curtis A. Bowen, 3901 Woodridge Road, Baltimore 29, Maryland.**

EDUCATIONAL INSTITUTIONS

Galilean College, Baptist founded. Offers residence and correspondence courses leading to degrees. **509 South Wabash Avenue, Chicago, Illinois.**

FOR SALE

Mahogany Offering Plates. New. Twelve-inch with green pad, $9.50; 12-inch, extra deep, with green pad, $12.75. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

OFFICE MACHINES

A. B. Dick Mimeograph No. 77. Good condition, $25.00. Print-O-Matic with equipment, like new, $7.50. **H. C. Schiering, 3702 Albertly Avenue, Parma, Ohio.**

POST CARDS

Church Post Cards from your negative. **J. Stedman, Egg Harbor, Wisconsin.**

PROFESSIONAL SERVICES

Middle-aged clergyman desires appointment to Federated or Community Church. Either city, town or rural. Varied experience. In present pastorate six years. Good references. **Address Box 151, care Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

SHARE CALIFORNIA HOME

Retiring minister and wife. Teacher would like to share lovely Southern California home. Reasonable. **Write Box 25, care Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

VISUAL AIDS

Free Films. Send $1.00 for listing of over 200 sources to borrow hundreds of free 16mm movie films! Valuable offer on new 16mm sound projectors included. **Poorman Projectors, 640 Mauch Chunk, Pottsville, Pennsylvania.**

WANTED

Used Addressograph model H 3. **Worland Methodist Church, Worland, Wyoming.**

STAINED GLASS WINDOWS
Let us submit designs and estimates suited to your church and budget.
Pike Stained Glass Studios
145 St. Paul Street, Rochester 4, New York

RICHER FULLER GLORIOUS
GABEL'S GAY BELLS
Electronic Carillon Bells
The finest automatic tower bell reproducer that can be purchased, sending forth daily, the wonderful tones of a large Taylor Cast Bell Carillon, recorded by a leading Bell Master.
In a comparative demonstration you will choose Gabel's Gay Bells.
Priced with 28 hymns from $853.00 to $5,000.00 F.O.B., Orange, N. J.
Installation extra
Full particulars and record list sent upon request
GEORGE D. GABEL
754 C Burnside Street, Orange, N. J.
Authorized dealer for Beach Instrument Corp. products

PULPIT & CHOIR GOWNS

Pulpit Hangings, Altar Cloths, Bible Markers, Communion Linens, Embroideries, Fabrics
Custom Tailoring for Clergymen
1837 Marking 114 years of service to the church and clergy. 1951
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

PLAN FOR PROFIT
SOUVENIR Activity Calendars
Will Make Substantial Profits for Your CHURCH ORGANIZATION
For Details Write to
H. W. WOODS
11106 Lincoln Ave., Garfield Heights 5, Ohio

CHURCH SUPPLIES
Let us take care of all your needs with conscientious, prompt service.
Write for Catalog
Country Church Supply House
8226 Santa Monica Blvd., Los Angeles, Calif.

Church Bulletins
Scriptural—Artistically Designed
Large Assortment—Self Selection
Lithographed—Special Days—General use
Be Sure to Get Our Free Catalog and Samples
ECCLESIASTICAL ART PRESS, Louisville, Ky.

OSBORNE
Send for
CHALICE & CIBORIA
Book No. CM50C Illustrating Over 150 Original Designs
117 Gower St., London WC1
ENGLAND

GOWNS
• Pulpit and Choir • Headquarters for RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

Devotionally Inspiring
SOUNDMASTER CHIME RECORDS
RICH, MELLOW, CLEAR TONES from BELFRY or LOFT
The steeple broadcast of Soundmaster Records has a definite and sustained inspirational value—creates interest at every season of the year. In Soundmasters you get true, expressive reproductions in rich, clear, mellow tones of choicest sacred music made by artists of renown
PICK A SOUNDMASTER LIBRARY FOR QUALITY
CHIMES • ORGAN • CHIMES and VIBRAHARP
Write for list of unexcelled records.
MORRISON RECORDING LABORATORIES
SOUNDMASTER RECORDS
Dept. A-1 BATAVIA, ILL.

In New York
5 FINE RESTAURANTS
sleep like a top
at the New
Prince George Hotel
Singles with bath from $4.00
28th just East of 5th Ave.

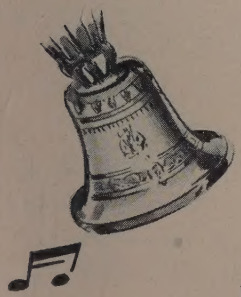
WILLSIE
Choir and Pulpit
GOWNS
For Choir Gowns and Pulpit Robes of course you'll want to see the Willsie Needlemaster. Hand tailored for long life and hard usage. Let us send you material samples and prices.
PAUL A. WILLSIE CO.
1437 Randolph Street
Detroit 26, Michigan
802 Harney Street
Omaha 8, Nebraska
2113 N. St. Paul Street, Dallas, Texas

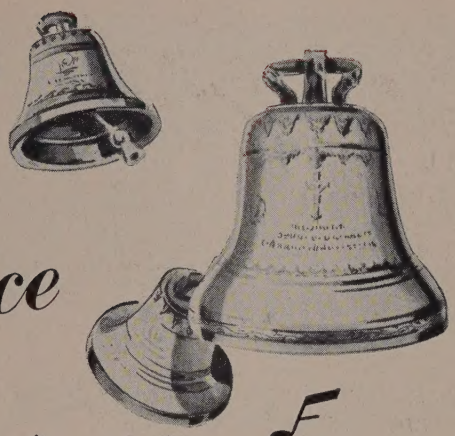
WE BUY USED BOOKS
New and Used Religious Books
Best market price paid for your surplus religious books—sets or individual volumes. Get our offer before disposing of your library.
Catalog of new and used religious books free. Write today.
BAKER BOOK HOUSE
Dept. CM Grand Rapids, Mich.

Advertisers' Index

	Page
A	
Abingdon-Cokesbury Press	43, 61, 64, 65
Adirondack Chair Company	67
American Prophetic League, Inc.	63
American Seating Company	25
American Sunday School Union	70
Anchor Post Products, Inc.	53
Architectural Bronze & Aluminum Corp.	67
Arkansas Organ Company	71
Arrow Letter Service	55
Artcraft Theatre Equipment Company	46
Artvue Post Card Company	70
Ashtabula Sign Company	41
August Stained Glass Studio	66
Austin Organs, Inc.	71
B	
Baker Book House	74
Beacon Hill Press	46
Bentley & Simon, Inc.	57
Bernard-Smithline Company	65, 66
Beseler Company, Charles	35
Bethany Press, The	65
Biehl, B. F.	70
Brotherhood Mutual Life Insurance Co.	33
C	
Camden Artcraft Company	70
Central School of Religion	70
Chicago Theological Seminary, The	56
Church Film Service	70
Church Management, Inc.	25, 48, 59
Church Publicity Service	29
Church World Press, Inc.	70
Clarin Manufacturing Company	37
Clark Company, Inc., W. L.	71
Collegiate Cap & Gown Company	58
Cotrell & Leonard, Inc.	68
Country Church Supply House	73
Cox Sons & Vining, Inc.	73
D	
Da-Lite Screen Company, Inc.	29
DeLong Seating Company, Inc.	69
DeMoulin Brothers & Company	72
Denning Manufacturing Company	69
Dick Company, A. B.	31
Dietz, Inc., William H.	70
Dry Hotels	69
E	
Eastern Baptist Theological Seminary	47
Ecclesiastical Art Press	73
Endicott Church Furniture	65
G	
Gabel, George D.	73
Geissler, Inc., R.	63
Griggs Equipment Company	68
H	
Hageman, Dr. A. C.	67
Halley, H. H.	68
Hammond Instrument Company	24
Harper & Brothers	63
Hillgreen, Lane & Company	71
Hillyard Chemical Company	28
Hope Publishing Company	Back Cover
I	
International Bronze Tablet Company, Inc.	55
International Religious and Educational Films	52
J	
Judson Press, The	56, 62
K	
Keck, Henry—Stained Glass Studio	72
King's College, The	44
Krogmann, John—Artist	72
Kundtz Company, The Theodor	67
L	
Lamb Studios, The J. & R.	72
Lawson Associates, Inc., B. H.	19
Little Giant Manufacturing Company	72
M	
Maas Organ Company	48
Manitowoc Church Furniture Company	72
McFadden Lighting Company	54
Meierjohan-Wengler	57
Miller Organ Company, The R. R.	71
Ministers Life & Casualty Union	6
Mitchell Manufacturing Company	51
Moller, Inc., M. P.	71
Monroe Company, The	23
Moore Company, E. R.	72
Morrison Recording Laboratories	74
Myers Brothers	65
N	
National Church Goods Supply Company	74
National Church Supply Company	36
National Religious Press, The	27
National Sports Equipment Company, The	66
Newcomb Audio Products Company	37
Niessen Company, The	56
Novelty Lighting Corporation	59
O	
Oceana Publications	63
Osborne & Company, Ltd., F.	73
Ossit Church Furniture Company	58
P	
Payne Studios, George L.	68
Payne-Spiers Studios, Inc.	69
Pike Stained Glass Studios	73
Pittsburgh Stained Glass Studio	72
Presbyterian Ministers' Fund	48
Prince George Hotel	74
Pro-Del Industries, Inc.	63
Pulpit Digest	72
Pyramid Centre	54
R	
Radiant Manufacturing Company	49
Rambusch Decorating Company	32
Rauland-Borg Corporation	45
Raymond, Chester A.	71
Redington & Company, J. P.	41, 55
Religious Book Club, The	39
Revell Company, Fleming H.	3
Revere Camera Company	17
Rossin Company, Donald F.	25
S	
Schantz Organ Company	71
Schauffler College	58
Schulmerich Electronics, Inc.	33
Selected Films	72
Society for Visual Education, Inc.	42
Souvenir Activity Calendars	73
Spalding Publishers	40
Spencer Studios, Inc.	54
Standard Publishing Company, The	19
Sudbury Brass Goods Company	66
U	
United Lutheran Publication House	56
United States Bronze Sign Company	51
V	
Verdin Company, The I. T.	57
Victor Animatograph Corporation	21
Viewlex, Inc.	Second Cover
Vogel-Peterson Company	50
W	
Ward Company, The C. E.	72
Weber Addressing Machine Company	50
Wells Organizations, Inc.	5
Whittemore Associates, Inc.	32, 72
Wicks Organ Company	71
Will & Baumer Candle Company	41
Willsie Company, Paul A.	74
Winterich's	Third Cover
Winters Specialty Company, H. E.	72
Woolverton Printing Company	70
Y	
Young America Films, Inc.	36

There's a New Note in Service at... Winterich's



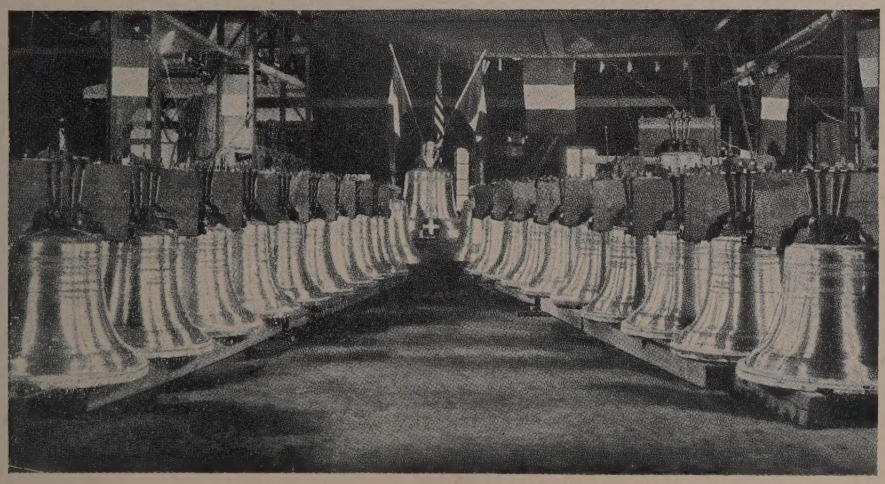


BELLS OF EVERY DESCRIPTION

There is nothing more remindful or commanding than the tolling of church bells. The full-throated, mellow, volume of the traditional call to prayer directs the steps of all within earshot.

We, at Winterich's, are happy and proud to announce our recent affiliation with the Paccard Bell Foundry of Annecy-Le-Vieux, France, makers of bells since 1796. Bells, ranging from the 20 ton bourdons in the greatest cathedrals, to the smallest bells in modest chapels, have been cast in their foundries.

The installation of bells and carillons is already in harmony with the many diversified WINTERICH services, and it is our most sincere desire to be of service to you and your congregation in suggesting the combination most fitting to your needs.



A consignment of 20 "LIBERTY BELLS" 49 of which — one for each State — were cast and tuned at our workshops in the spring of 1950.

Winterich's

Custom Made Church Furnishings, Lighting, Stained Glass & Decorations

3700 EUCLID AVENUE CLEVELAND 15, OHIO

Your inquiries, no matter how small or large, are cordially solicited

● *Three Generations of Service to the Church* ●

QUALITY THAT Inspires

Send for free sample and see how QUALITY rings and echoes from every page, from every feature of THE SERVICE HYMNAL. Here is a complete service book both musically and liturgically that makes any secondary book unnecessary. First classified hymnal to be completely orchestrated.

The SERVICE HYMNAL

wins the loyalty, interest and enthusiasm of ALL your people with 510 musical numbers and 67 responsive readings. Suitable for every purpose; unsurpassed in quality, appeal and adaptability.

Combines THREE Books in ONE Volume

(1) A Church Hymnal of unsurpassed quality and scope for Worship Services and Choir use. (2) A Song Book rich in evangelistic numbers, choruses, youth and children's hymns for Sunday School, Young People, Rallies and Revivals, (3) A wealth of Scripture Readings and other devotional material to enrich your services.

A Hymnbook your church will be proud to use. Gold stamped binding that is water-proof and tarnish-proof—lacquered for long wear.

HOPE PUBLISHING COMPANY

5709-A1 West Lake Street, Chicago 44, Illinois

MAIL COUPON!

HOPE PUBLISHING COMPANY
5709-A1 West Lake Street, Chicago 44, Illinois

Our church needs new hymnals. Please send free sample of "The Service Hymnal" and free folder of Finance Plans.

*Name*_____

*Address*_____

I am ☐ *Pastor;* ☐ *Supt.; or*_____

*Church and Denom.*_____

*Expect to buy new hymnals (approx. date)*_____

*Pastor*_____

*Address*_____